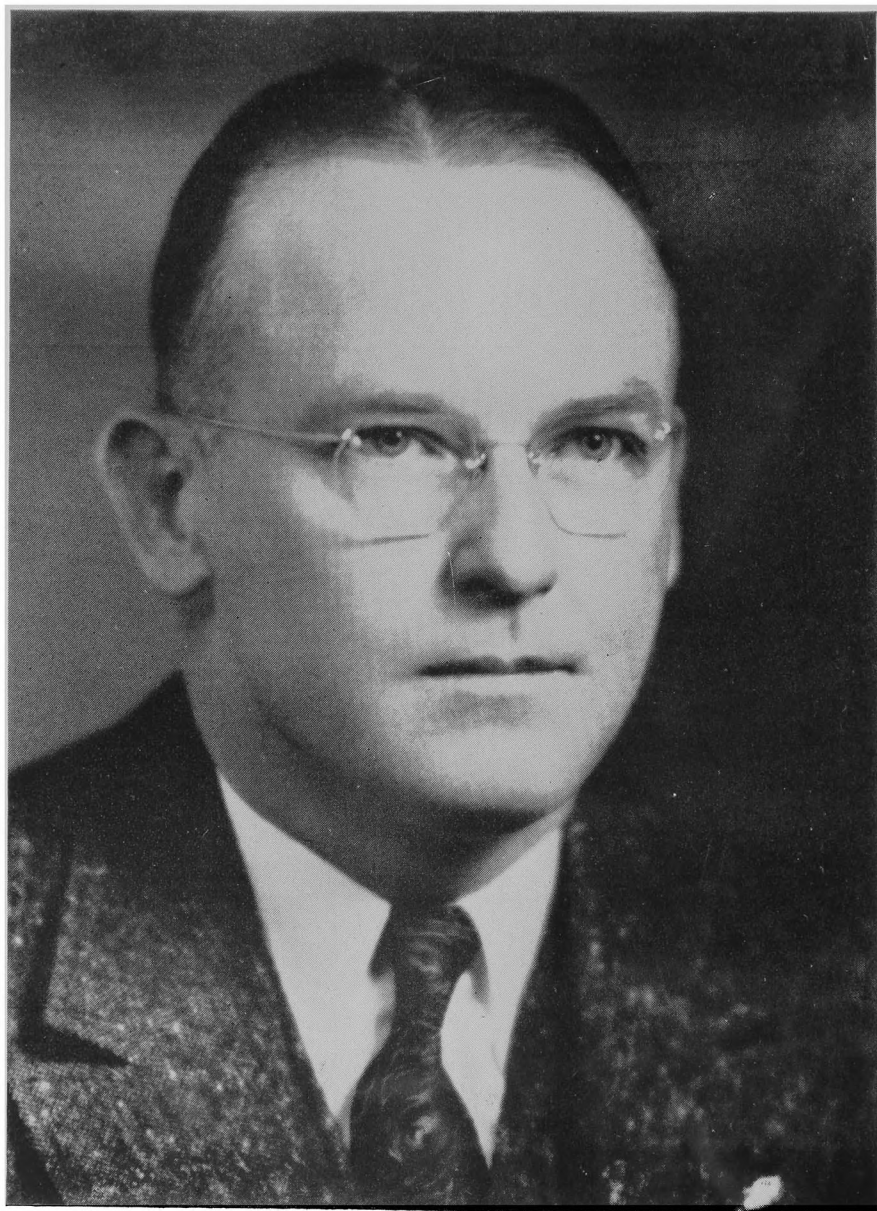


PRESS OF OXFORD ORPHANAGE

OXFORD, N. C.

1941



DR. CHARLES P. ELDRIDGE
Grand Master 1941-42



tion work with the State Highway Commission, Southern Power Co., Seaboard Air Line Railway, Newport News Ship Building and Dry Dock Co., he received the degree of Civil Engineering from State College and also an A. B. Degree from Wake Forest College in 1922. Then his ambition to become a physician caused him to enter the University Medical School at Chapel Hill for two years and, with honors, he entered the University of Pennsylvania Medical School and received his M. D. Degree from the Quaker State School in 1926, ranking in the first seven of one of the largest classes ever to leave that school.

Served as President, Staff of Rex Hospital, 1937.

Served five years as Secretary of the Raleigh Academy of Medicine, which is the oldest medical organization of continuous existence in North Carolina.

Is a member of Staff, St. Agnes Hospital, Raleigh, N. C.

Is a member of the Edenton St. Methodist Church at Raleigh.

Regarding Dr. Eldridge's Masonic activities:

Is serving third term as Trustee of William G. Hill Lodge. First elected Trustee in 1934.

Is Past Wise Master of John C. Drewry Chapter of Rose Croix. Was elected April 8, 1937, as the 19th Wise Master. Was the 16th Venerable Master, Carl A. Woodruff Lodge of Perfection. Was elected to membership of the Executive Committee, Scottish Rite Bodies of Raleigh, March 9, 1933. Has served continuously since.

Was honored by the Supreme Council of the Southern Jurisdiction of the A. A. S. R. in Washington, D. C., October, 1939, K. C. C. H.

Is a member of Enoch Council, No. 5, R. & S. M. Now holds office in Raleigh Commandery, K. T. Is member of Raleigh Chapter, No. 10, R. A. M.

Is honorary member of Oxford Lodge, No. 122, and Raleigh Lodge, No. 500.

Is member of St. John of Patmos Conclave, No. 67, of the Red Cross of Constantine.

Is a member of Cassillis Council, No. 2A, of the Allied Masonic Degrees, U. S. A., and served as Sovereign in 1940.

Is a member of North Carolina College Societas Rosicruciana In Civitatibus Foederatis.

Is now Grand Representative of the Grand Lodge of Sweden near the Grand Lodge of North Carolina. Appointed by J. Edward Allen.

The Eldridge family is traced from the ancient Saxon family—Elred—residing in Norfolk, Suffolk and London Counties, England. They settled there in the 5th and 6th centuries.

Interesting Note: Dr. Eldridge's father, T. B. Eldridge, was mayor of Lexington, Graham and Raleigh, three different cities in North Carolina.

W. R. S.

CHARLES PATTERSON ELDRIDGE

In looking into the early beginnings of Masonry in North Carolina, as taken from the first printed Proceedings, we find that Grand Masters were chosen from men prominent in Civic and Military life as will be seen from the following quotation:

Agreeably to a notice issued by order of the Most Worshipful the Honorable John Louis Taylor, Grand Master of the Grand Lodge of North Carolina and Tennessee, convened in their lodge room, in the city of Raleigh, on the evening of December 10th, A. L. 5804, A. D. 1804, there were present:

The Most Worshipful, the Honorable John Louis Taylor, one of the Judges of the Supreme Court of North Carolina, Grand Master.

R. W. Major General Montfort Stokes, D. G. M.

R. W. The Honorable John Hall, one of the Judges of the Supreme Court of North Carolina, G. S. W.

In looking into the Masonic history of some more recent Grand Masters of Masons in North Carolina, we find that the office of Grand Master has been the capstone to other Grand Masonic honors. Invariably we find that they have received Grand honors in both the York and Scottish Rite branches before receiving the appointment in the Grand Lodge line.

Dr. Charles Patterson Eldridge is not in one of either of the above classes. The first honor in Masonry which he received was in the Grand Lodge line; in other words, he was appointed from the ranks, and this is all the more to his credit. When Grand Master Roy Ebbs, of Asheville, was seeking a man to appoint as Grand Steward of the Grand Lodge, he had never met Dr. Eldridge personally, but his record as Master of Wm. G. Hill Lodge was brought to his attention and he unhesitatingly made the appointment on that record. Elected Grand Master April 16th, 1941.

During Dr. Eldridge's regime as Master of Wm. G. Hill Lodge, the Masonic highlight for the year in North Carolina was a dramatization of the story of the Third Degree, staged by Wm. G. Hill Lodge, under the direction of Hardy M. Ray, one of its members. Approximately a thousand Masons from all over North Carolina crowded into the Hugh Morson High School Auditorium at Raleigh to witness this beautiful performance. It is believed that this was the largest gathering of Masons ever staged by any individual Blue Lodge in the State.

On September 27, 1930, he was married to Miss Lucy Crudup Cheatham, of Raleigh. They have one son, Charles Patterson Eldridge, Jr., six years of age.

Dr. Eldridge is comparatively a young man. Born in Lexington, N. C., on Nov. 1st, 1894. Son of the late T. B. Eldridge and Martha Ann Virginia Albright Eldridge, he received his early education in the Greensboro and Raleigh public schools. He graduated in 1915 from N. C. State College with the degree of Bachelor of Engineering. After engaging in building and construc-

Proceedings
OF THE
GRAND LODGE
A. F. And A. M.
Of North Carolina



1941

PROCEEDINGS OF THE

LIST OF OFFICERS OF THE GRAND LODGE OF NORTH
CAROLINA FOR THE YEAR ENDING APRIL 21, 1942

ELECTIVE OFFICERS

M. W. Charles P. Eldridge	Grand Master	Raleigh
R. W. James E. Shipman	Deputy Grand Master	Hendersonville
R. W. James W. Payne	Senior Grand Warden	Salisbury
R. W. Julius C. Hobbs	Junior Grand Warden	Wilmington
R. W. Her. C. Alexander	Grand Treasurer	Charlotte
R. W. John H. Anderson	Grand Secretary	Raleigh

APPOINTIVE OFFICERS

W. C. K. Proctor	Grand Chaplain	Oxford
W. Z. V. Snipes	Grand Lecturer	Dunn
W. Clyde H. Jarrett	Senior Grand Deacon	Andrews
W. William J. Bundy	Junior Grand Deacon	Greenville
W. Luther T. Hartsell, Jr.	Grand Marshal	Concord
W. Maxwell E. Hoffman	Grand Steward	Asheville
W. Wilkins P. Horton	Grand Steward	Pittsboro
W. Fred F. Harding	Grand Tiler	Raleigh
W. K. W. Parham	Grand Auditor	Raleigh
W. J. Edward Allen	Grand Historian	Warrenton
W. J. M. Broughton	Grand Orator	Raleigh
W. William R. Smith	Asst. Grand Secretary	Raleigh

BOARD OF GENERAL PURPOSES

P. G. M. Harry T. Paterson, Wilmington (Chairman)	1945
P. G. M. Raymond C. Dunn, Enfield	1942
P. G. M. Thomas J. Harkins, Asheville	1943
P. G. M. J. Wallace Winborne, Raleigh	1944
P. G. M. Hubert M. Poteat, Wake Forest	1946

BOARD OF CUSTODIANS

Charles P. Eldridge, <i>Grand Master</i>	
Z. V. Snipes, <i>Grand Lecturer</i>	
Charles B. Newcomb	1942
James E. Shipman (Chairman)	1943
Hubert M. Poteat	1944

ASSISTANT GRAND LECTURERS

- P. C. Stott—First District, Wendell.
 J. W. Patton—Second District, Elon College.
 J. F. Marquette—Third District, Statesville.
 J. W. Alford—Fourth District, Kenly.

Brother Alford will move into the fourth district. For the present address letters to Kenly, N. C.

PAST GRAND MASTERS

A LIST OF THE PAST GRAND MASTERS OF THE GRAND LODGE OF NORTH CAROLINA FROM 1787 TO 1940 INCLUSIVE AND DATES WHEN ELECTED

*Samuel Johnston -----1787	*Robert Bingham-1882, '83, '84
*Richard Caswell -----1788	*Fabius H. Busbee-----1885, '86
*Samuel Johnston-1789, '90, '91	*C. H. Robinson -----1887, '88
*Wm. R. Davie-----1792, '93	*Samuel H. Smith-----1889, '90
'94, '95, '96, '97, '98	*Hezekiah A. Gudger--1891, '92
*William Polk-----1799, 1800, '01	*John W. Cotten-----1893, '94
*John L. Taylor--1802, '03, '04	*Francis M. Moye-----1895, '96
*John Hall-----1805, '06, '07	*Walter E. Moore-----1897, '98
*Benjamin Smith-1808, '09, '10	*Richard J. Noble-----1899
*Robert Williams--1811, '12, '13	*B. S. Royster-----1900, '01
*John L. Taylor--1814, '15, '16	*H. I. Clark-----1902, '03
*Calvin Jones ----1817, '18, '19	*W. S. Liddell-----1904, '05
*John A. Cameron---1820, '21	*Francis D. Winston--1906, '07
*James Strudwick Smith--1822	*Samuel M. Gattis---1908, '09
*Robert Strange-----1823, '24	*Richard N. Hackett-1910, '11
*H. G. Burton-----1825, '26	*W. B. McKoy-----1912
*L. D. Wilson-----1827, '28, '29	*F. M. Winchester-----1913
*R. D. Speight, Jr.---1830, '31	*Jno. T. Alderman-----1914
*S. J. Baker-----1832	F. P. Hobgood, Jr.-----1915
*S. F. Patterson-----1833, '34	A. B. Andrews, Jr.-----1916
*L. H. Martseller-----1835, '36	*Claude L. Pridgen-----1917
*D. W. Stone-----1837, '38, '39	*George S. Norfleet-----1918
*S. J. Baker-----1840	Henry A. Grady-----1919
*D. L. Crenshaw-----1841	*James C. Braswell-----1920
*J. H. Wheeler-----1842, '43	J. Bailey Owen-----1921
*P. W. Fanning--1844, '45, '46	*James H. Webb-----1922
*W. F. Collins-----1847, '48, '49	Hubert McN. Poteat-----1923
*A. T. Jerkins-----1850, '51, '52	James LeG. Everett-----1924
*Clement H. Jordan--1853, '54	*Leon Cash-----1925
*P. A. Holt-----1855, '56	*John E. Cameron-----1926
*Alfred Martin-----1857, '58	John H. Anderson-----1927
*Lewis S. Williams--1859, '60	Raymond C. Dunn-----1928
*W. G. Hill-----1861	John J. Phoenix-----1929
*E. F. Watson-----1862, '63	E. W. Timberlake, Jr.---1930
*John McCormick -----1864	J. W. Winborne-----1931
*E. J. Reade-----1865, '66	H. C. Alexander-----1932
*R. W. Best-----1867	P. T. Wilson-----1933
*Robert B. Vance-----1868, '69	*R. F. Ebbs-----1934
*Charles C. Clark-----1870, '71	C. B. Newcomb-----1935
*John Nichols-----1872, '73	J. Giles Hudson-----1936
*George W. Blount--1874, '75	Watson N. Sherrod-----1937
*Horace H. Munson--1876, '77	Harry T. Paterson-----1938
*William R. Cox-----1878, '79	J. Edward Allen-----1939
*Henry F. Grainger--1880, '81	Thos. J. Harkins-----1940

* Deceased.

No. 23—Greensboro	E. T. Howard	High Point
No. 24—Asheboro	Claude H. Caviness	Asheboro
No. 25—Salisbury	Thos. O. Kepley	Salisbury
No. 26—Monroe	S. Henry Green	Monroe
No. 27—Charlotte	Murray C. Alexander	Charlotte
No. 28—Gastonia	Dr. Chas. H. Pugh	Gastonia
No. 29—Statesville	R. E. Levan	Statesville
No. 30—Winston-Salem	E. E. Maddrey	Winston-Salem
No. 31—Elkin	L. S. Weaver	Jonesville
No. 32—Consolidated		
No. 33—Wilkesboro	J. W. Nichols	N. Wilkesboro
No. 34—Jefferson	F. W. Royal	Cherry Lane
No. 35—Consolidated		
No. 36—Hickory	R. I. Thompson	Hickory
No. 37—Shelby	E. L. Weathers	Shelby
No. 38—Hendersonville	Leon English	Brevard
No. 39—Asheville	Wm. C. McConnell, Jr.	Asheville
	103 Cumberland Circle	
No. 40—Spruce Pine	J. T. C. Wright	Boone
No. 41—Waynesville	C. B. Hosaflook	Waynesville
No. 42—Sylva	C. A. Hoyle	Cullowhee
No. 43—Murphy	H. L. Mulkey	Andrews
No. 44—Rutherfordton	Fred C. Kinzie	Spindale

STANDING COMMITTEES

Jurisprudence—E. W. Timberlake (282), Chairman; J. W. Winborne (237), T. J. Harkins (118), J. Giles Hudson (576), Chas. B. Newcomb (1), Clyde H. Jarrett (529), W. J. Bundy (284), L. T. Hartsell, Jr. (32), James W. Payne (543), John S. McEachern (1), Maxwell E. Hoffman (118).

Oxford Orphanage—W. E. Caldwell (408), Chairman; W. L. McIver (151), J. E. Rooker (10).

Finance—A. B. Andrews, Chairman, (218), P. T. Wilson (167), Jas. E. Shipman (387), Julius C. Hobbs (1), Watson N. Sherrod (447), W. B. Hodge (31), E. R. Ford (76), Lester H. Gillikin (112), D. E. Buckner (76), E. T. Howard (344).

Appeals—Henry L. Taylor, Chairman (1); T. O. Kepley (99), Harrison Kauffman (40), R. I. Thompson (343), William C. McConnell (650), Roscoe M. Wynn (317), C. M. Gueth (674).

Masonic and Eastern Star Home—J. Edward Allen (10), Chairman; Watson N. Sherrod (447), Michel Saliba (117), W. B. Hodge (31), F. E. Dawson (530).

Masonic Temple—E. W. Yates (218), M. F. McKeel (104), E. W. Timberlake (282), R. T. Allen (114), A. B. Andrews (218), R. C. Dunn (447), F. I. Watson (40), J. H. Anderson (8), D. K. Medford (453), H. M. Foy (322), D. E. Bulluck (602), C. B. Shulenburger (500), J. R. McCracken (259), L. G. Jordan (584).

GRAND LODGE OF NORTH CAROLINA

9

BOARD OF DIRECTORS OXFORD ORPHANAGE

R. C. Dunn (1942); J. W. Winborne (1943); A. B. Andrews (1944), L. T. Hartsell, Jr., (1945); and the first four Grand Officers. Appointed by the Governor—R. L. Flowers, Ben Cone, T. L. Simmons.

DIRECTORS N. C. MASONIC FOUNDATION

J. H. Anderson (1942); H. C. Alexander (1943); R. C. Dunn (1944); E. W. Timberlake (1945); A. B. Andrews (1946).

DIRECTORS MASONIC AND EASTERN STAR HOME

W. M. York (1942); W. R. Smith (1942); J. J. Phoenix (1943); W. P. Henley (1943); Ben Cone (1944); J. Howard Brown (1944); J. S. McEachern (1945); J. E. Latham (1945); E. R. Ford (1946); W. H. Halliburton (1946); and the first four Grand Officers.

REPRESENTATIVE TO GEORGE WASHINGTON MEMORIAL ASSOCIATION

J. Edward Allen-----Warrenton

FOREIGN CORRESPONDENT

J. Edward Allen-----Warrenton

DISTRICT DEPUTY GRAND MASTERS

No. 1—Elizabeth City	Roscoe M. Wynn	Elizabeth City
No. 2—Windsor	S. E. Phelps	Windsor
No. 3—Plymouth	F. T. Paul	Washington
No. 4—Halifax	J. Exum Bellamy	Enfield
No. 5—Greenville	Dr. R. C. Smith	Ayden
No. 6—Kinston	Lester H. Gillikin	Goldsboro
No. 7—New Bern	Garrison A. Farrow	New Bern
No. 8—Consolidated		
No. 9—Clinton	Norwood P. Parker	Clinton
No. 10—Wilmington	John S. McEachern	Wilmington
No. 11—Lumberton	Dr. R. T. Allen	Lumberton
No. 12—Rockingham	R. E. Yongue, Jr.	Laurinburg
No. 13—Sanford	W. L. McIver	Sanford
No. 14—Fayetteville	Hugh Prince	Dunn
No. 15—Raleigh	J. M. Turley	Clayton
No. 16—Apex	L. G. Jordan	Apex
No. 17—Wilson	Arthur S. Chesson	Wilson
No. 18—Rocky Mount	D. Ernest Bulluck	Rocky Mount
No. 19—Henderson	Col. H. A. Newell	Henderson
	Hdg. 105th. Med. Reg. 30th. Div.	
	Fort Jackson, S. C.	
No. 20—Oxford	C. A. Harris	Roxboro
No. 21—Durham	Lon. G. Turner	Burlington
No. 22—Consolidated		

FIRST DAY—NIGHT SESSION

Asheville, N. C., April 15, 1941

The Grand Lodge of North Carolina convened in its One Hundred and Fifty-fourth Annual Communication in the City Auditorium of Asheville on Tuesday, April 15, 1941, at 7:30 o'clock, p. m., and was opened in ample form by M. W. Thomas J. Harkins, Grand Master, presiding, it appearing that a constitutional number of lodges were represented.

Prayer was offered by the Grand Chaplain.

GRAND OFFICERS PRESENT

M. W. THOMAS J. HARKINS	Grand Master
R. W. CHARLES P. ELDRIDGE	Deputy Grand Master
R. W. JAMES E. SHIPMAN	Senior Grand Warden
R. W. JAMES W. PAYNE	Junior Grand Warden
R. W. HERBERT C. ALEXANDER	Grand Treasurer
R. W. JOHN H. ANDERSON	Grand Secretary
W. WILBUR G. MCFARLAND	Grand Chaplain
W. Z. V. SNIPES	Grand Lecturer
W. JULIUS C. HOBBS	Senior Grand Deacon
W. CLYDE H. JARRETT	Junior Grand Deacon
W. E. T. HOWARD	as Grand Marshal
W. LUTHER T. HARTSELL, JR.	Grand Steward
W. MAXWELL E. HOFFMAN	Grand Steward
W. FRED F. HARDING	Grand Tiler
W. K. W. PARHAM	Grand Auditor
W. J. EDWARD ALLEN	Grand Historian
W. CLYDE A. ERWIN	Grand Orator
W. REV. WM. C. CRAVNER	Honorary Grand Orator
W. WM. R. SMITH	Assistant Grand Secretary

PAST GRAND MASTERS PRESENT

Hubert McN. Poteat, John H. Anderson, R. C. Dunn, John J. Phoenix, H. C. Alexander, P. T. Wilson, C. B. Newcomb, Watson N. Sherrod, Harry T. Paterson, J. Edward Allen.

BOARD OF GENERAL PURPOSES

H. M. Poteat R. C. Dunn Harry T. Paterson

BOARD OF CUSTODIANS

Charles B. Newcomb James E. Shipman

ASSISTANT GRAND LECTURERS

P. C. Stott J. W. Patton J. F. Marquette

By-laws—J. H. Anderson, Grand Secretary.

Charters and Dispensations—D. E. Bulluck (602), Chairman; R. E. Levan (27), George W. Allee (568).

Credentials—Roy R. Pool (40), C. T. McClenaghan (218), J. W. Kellogg (500),

Charity—R. D. Turner, 205 Brooks Ave., Raleigh.

Necrology—Rev. Harvey A. Cox (129).

Masonic Loan Fund—For Grand Lodge: W. B. Hodge (1943), Chairman; for Grand Chapter, Wm. R. Smith, Secretary; for Grand Commandery, Ross E. Shumaker; for the Scottish Rite, Thos. J. Harkins.

Masonic Education—W. E. Caldwell (408), Chairman; Halsey B. Leavitt, (118), F. M. Pinnix (122), H. H. McLean (59), Murray C. Alexander (530), W. B. Ferguson (170).

Lodge Service Commission—Chas. B. Newcomb (1), J. Giles Hudson (576), W. J. Bundy (284), D. S. Johnson (122), W. L. McIver (151), T. J. Ingram (262), B. W. Fox (31), D. K. Medford (453), J. E. Shipman (387).

Committee on Lecture Service—Charles P. Eldridge, Grand Master; J. H. Anderson, Grand Secretary; Z. V. Snipes, Grand Lecturer; J. E. Shipman, Chairman Board Custodians.

PROCEEDINGS OF THE

Nevada	J. E. Shipman	Hendersonville
New Jersey	J. H. Anderson	Raleigh
New York	R. C. Dunn	Enfield
North Dakota	K. W. Parham	Raleigh
Oklahoma	J. F. Marquette	Statesville
Rhode Island	J. W. Patton	Elon College
Tennessee	Herbert C. Alexander	Charlotte
Virginia	Thomas J. Harkins	Asheville
West Virginia	F. M. Pinnix	Oxford

FOREIGN GRAND LODGES

Argentine Republic	F. C. Kinzie	Spindale
Bolivia	H. McN. Johnson	Willard
Amazonas E Acre, Brazil	Leon Godown	Concord
Bahia, Brazil	R. I. Thompson	Hickory
Minas Gereas, Brazil	C. H. Jarrett	Andrews
Para, Brazil	M. F. McKeel, Jr.	Washington
Sao Paulo, Brazil	J. W. Lee	Lawndale
Canada	H. M. Poteat	Wake Forest
Colombia at Bogota	D. K. Medford	Clyde
Colombia at Cartegena	E. T. Howard	High Point
Cuba	H. E. Thompson	Stantonsburg
Ecuador	Roscoe M. Wynn	Elizabeth City
Finland	H. G. Etheridge	Asheville
G. O. of Greece	J. C. Hobbs	Wilmington
Honduras	Dr. R. T. Allen	Lumberton
Benito Jaurez of Coahuila, Mexico	W. B. McConnell	Asheville
Nueva Leon, Mexico	L. G. Jordan	Apex
El Potosi, San Luis	Chas. M. Walker	Hillsboro
Occidental Mexicano	Chas. A. Harris	Roxboro
Tamaulipas	W. B. Ferguson	Weaverville
La Orien. Penins., Yucatan	P. E. G. Renninger	Winston-Salem
National of Denmark	L. H. Gillikin	Goldsboro
New South Wales	J. W. Nichols	North Wilkesboro
Norway, G. L. Norske, Pol.	H. L. Taylor	Wilmington
Panama	J. Edward Allen	Warrenton
Philippine Islands	J. M. Turley	Clayton
Porto Rico	C. M. Gueth	High Point
Quebec	Roy A. Harmon	Elk Park
Queensland	J. W. Payne	Salisbury
Saskatchewan	H. A. Newell	Henderson
Scotland	Wm. R. Smith	Raleigh
South Australia	C. B. Newcomb	Wilmington
Sweden	C. P. Eldridge	Raleigh
Uruguay	Murray C. Alexander	Charlotte
Victoria	H. Kauffman	Raleigh
Vienna	H. A. Cox	Mayodan
Western Australia	John J. Phoenix	Greensboro

DISTRICT DEPUTY GRAND MASTERS

No. 1—Elizabeth City	Roscoe M. Wynn	Elizabeth City
No. 2—Windsor	S. E. Phelps	Windsor
No. 3—Plymouth	F. T. Paul	Washington
No. 4—Halifax	J. Exum Bellamy	Enfield
No. 6—Kinston	L. H. Gillikin	Goldsboro
No. 7—New Bern	James A. Ipock, Jr.	Cove City
No. 9—Clinton	H. McN. Johnson	Willard
No. 10—Wilmington	John S. McEachern	Wilmington
No. 11—Lumberton	Dr. R. T. Allen	Lumberton
No. 13—Sanford	W. L. McIver	Sanford
No. 14—Fayetteville	Hugh Prince	Dunn
No. 15—Raleigh	J. M. Turley	Clayton
No. 16—Apex	L. G. Jordan	Apex
No. 18—Rocky Mount	D. Ernest Bulluck	Rocky Mount
No. 19—Henderson	Dr. H. A. Newell	Henderson
No. 20—Oxford	D. S. Johnson	Oxford
No. 23—Greensboro	E. T. Howard	High Point
No. 25—Salisbury	Thomas O. Kepley	Salisbury
No. 26—Monroe	S. H. Green	Monroe
No. 27—Charlotte	Murray C. Alexander	Charlotte
No. 28—Gastonia	Dr. C. H. Pugh	Gastonia
No. 29—Statesville	R. E. Levan	Statesville
No. 31—Elkin	A. B. Macon	Mt. Airy
No. 33—Wilkesboro	J. W. Nichols	North Wilkesboro
No. 36—Hickory	R. I. Thompson	Hickory
No. 37—Shelby	E. L. Weathers	Shelby, Rt. 5
No. 38—Hendersonville	Karl A. Muschette	Oteen, Box 146
No. 39—Asheville	W. B. Ferguson	Weaverville
No. 40—Spruce Pine	Roy A. Harmon	Elk Park
No. 41—Waynesville	C. B. Hosaflook	Waynesville
No. 43—Murphy	H. L. Mulkey	Andrews
No. 44—Rutherfordton	Fred C. Kinzie	Spindale

GRAND REPRESENTATIVES

Alabama	D. E. Bulluck	Rocky Mount
Arizona	Frank C. Abernethy	Gastonia
Arkansas	J. S. McEachern	Wilmington
Colorado	W. N. Sherrod	Enfield
Florida	W. L. McIver	Sanford
Illinois	P. T. Wilson	Winston-Salem
Kansas	Z. V. Snipes	Dunn
Kentucky	R. E. Levan	Statesville
Maine	F. F. Harding	Raleigh
Massachusetts	L. T. Hartsell, Jr.	Concord
Michigan	Harry T. Paterson	Wilmington
Montana	C. H. Pugh	Gastonia

- Phalanx-----No. 31—Frank L. Bunker, proxy for Master; E. S. Rothrock, S. W.; Chas. M. Bundy, proxy for J. W.
- Stokes-----No. 32—Leon Godown, P. M., proxy for Officers.
- Davie-----No. 39—R. N. Hoggard, P. M., proxy for Officers.
- Hiram-----No. 40—Adam A. Husman, Master; Douglas O. Pike, S. W.; Charles P. Separk, J. W.
- Liberty-----No. 45—T. E. Story, proxy for Master; S. R. Laws, S. W., proxy for J. W.
- Concord-----No. 58—W. L. Page, Master; S. D. Bundy, S. W. and proxy for J. W.
- Greensboro-----No. 76—Geo. R. Bennette, proxy for Master; E. R. Ford, proxy for S. W. and J. W.
- Western Star-----No. 91—Jas. R. Kester, Master; S. L. Powers, S. W.; J. H. Carpenter, proxy for J. W.
- Hiram-----No. 98—B. A. Sutton, S. W., proxy for Master; N. P. Parker, J. W.
- Fulton-----No. 99—T. L. Andrews, S. W., proxy for Master; J. H. Lingle, J. W.
- Orr-----No. 104—Ray E. Phillips, Master; M. F. McKeel, Jr., proxy for S. W. and J. W.
- Wayne-----No. 112—Lester H. Gillikin, Secy., proxy for Officers.
- Person-----No. 113—C. A. Harris, Master; W. H. Harris, Sr., proxy for S. W.; Percy Bloxam, proxy for J. W.
- St. Alban's-----No. 114—J. F. Flowers, proxy for Master; S. D. Sanderson, proxy for S. W. and J. W.
- Mt. Lebanon-----No. 117—Leslie S. Farmer, Jr., Master, proxy for S. W.; G. H. Boykin, proxy for J. W.
- Mt. Hermon-----No. 118—E. H. Pratt, Master; C. R. Armstrong, S. W.; C. B. McFee, Jr., J. W.
- Oxford-----No. 122—V. W. Taylor, Master; D. S. Reynolds, S. W., proxy for J. W.
- Dan River-----No. 129—Harvey A. Cox, Master, proxy for S. W. and J. W.

DISTINGUISHED VISITORS

We were pleased to have the following distinguished visitors, who were introduced and given Masonic Honors:

R. W. Harry Linney, representing the Grand Master of the Grand Lodge of Canada.

M. E. C. M. Gueth, Grand High Priest of North Carolina.

R. E. Millard F. McKeel, Grand Commander of North Carolina.

General C. P. Summerall, Grand Inspector General of South Carolina.

M. W. C. F. Young, P. G. M., of Kansas.

M. W. Luther A. Smith, P. G. M., of Mississippi.

M. W. John H. Cowles, P. G. M., of Kentucky.

R. W. James M. Clift, Grand Secretary, of Virginia.

M. W. Joseph P. Hyde, G. M., of South Carolina.

R. W. Henry F. Collins, Grand Senior Warden, of South Carolina.

M. W. Samuel H. Cooper, G. M., of Tennessee.

M. E. John H. Anderson, General Grand High Priest.

REPORT OF CREDENTIALS COMMITTEE

St. John's-----	No.	1—	Enoch Turner Hancock, Master; Harry L. Taylor, P. M., proxy for J. W.; C. Elbert Hill, S. W.
St. John's-----	No.	4—	Wm. A. Evans, Master, proxy for S. W. and J. W.
Charity-----	No.	5—	B. E. Grant, Master, proxy for S. W. and J. W.
Phoenix-----	No.	8—	M. T. Foster, Master; Henry Murphy, S. W.; T. G. Slate, P. M., proxy for J. W.
Caswell Broth'h'd--	No.	11—	Holland McSwain, Master; Thos. J. Ham, Jr., S. W.; O. A. Sowell, proxy for J. W.
St. John's-----	No.	13—	J. M. Brock, Master; A. G. Brinson, J. W., proxy for S. W.
Eagle-----	No.	19—	W. H. Boland, Master; C. M. Walker, P. M., proxy for S. W. and J. W.
Statesville-----	No.	27—	G. G. Austin, Master; L. G. Shulenberg, S. W.; J. G. Miller, J. W.

- Grifton-----No. 243—J. R. Cameron, P. M., proxy for Officers.
- Monroe-----No. 244—B. F. Langley, S. W., proxy for Master and J. W.
- Kenly-----No. 257—J. W. Alford, P. M., proxy for Officers.
- Waynesville-----No. 259—E. H. Ballantine, Master; W. H. Owen, J. W.; J. S. Davis, proxy for S. W.
- Excelsior-----No. 261—J. C. Smathers, Master; H. L. Schwartz, S. D., proxy for S. W. and J. W.
- Hibriten-----No. 262—A. M. Safford, Master; C. R. Safford, P. M., proxy for S. W. and J. W.
- Farmington-----No. 265—C. N. Essex, P. M., proxy for Officers.
- Dunn's Rock-----No. 267—Leon English, proxy for Master; Paul Beck, J. W.
- Bingham-----No. 272—D. H. Patton, S. W., proxy for Master and J. W.
- Wake Forest-----No. 282—Ray H. Branson, Master; S. O. Rick, S. W. and proxy for J. W.
- Eureka-----No. 283—J. E. Correll, Secy., proxy for officers.
- Greenville-----No. 284—E. R. Daniels, Master, proxy for S. W. and J. W.
- Salem-----No. 289—E. F. W. Neumann, Master; Wm. J. Crews, S. W.; Wm. D. Doby, J. W.
- French Broad-----No. 292—J. M. Bailey, Jr., Master, proxy for S. W. and J. W.
- Vance-----No. 293—Ralph Carter, Master, H. C. Dillingham, S. W.; John H. Ball, J. W.
- Clay-----No. 301—P. C. Scroggs, Master; Frank Herbert, proxy for S. W.; J. H. Wilson, J. W.
- Wilmington-----No. 319—A. J. Holladay, P. M., proxy for Master and J. W.; Joseph L. Freedland, S. W.
- Granite-----No. 322—D. W. Loftin, Master, proxy for S. W. and J. W.
- Bayboro-----No. 331—J. C. Wiley, Master, proxy for S. W. and J. W.
- Fairview-----No. 339—B. M. Ormond, S. W., proxy for Master; O. C. O'Farrell, Secy., proxy for S. W. and J. W.

- Mocksville-----No. 134—H. C. Meroney, P. M., proxy for Master; D. C. Rankin, S. W.; R. B. Sanford, Jr., J. W.
- Lincoln-----No. 137—A. E. Miller, Master; Evan L. Rudisell, P. M., proxy for S. W. and J. W.
- King Solomon-----No. 138—W. S. Croom, Master; R. R. Rich, S. W., proxy for J. W.
- Junaluskee-----No. 145—T. T. Love, Master; B. L. McGlamery, proxy for S. W. and J. W.
- Cherokee-----No. 146—William George Phillips, Master, and proxy for S. W. and J. W.
- Pee Dee-----No. 150—J. L. Lee, J. D., proxy for Officers.
- Sanford-----No. 151—Wilbur L. McIver, P. M., proxy for Officers.
- Scotch Ireland-----No. 154—J. O. Moore, Master; C. R. Wood, P. M., proxy for S. W. and J. W.
- Knap of Reeds-----No. 158—W. L. Teasley, proxy for Officers.
- Winston-----No. 167—W. E. Dalton, proxy for Master; Jas. A. Kimbrough, S. W.; R. P. Rawley, proxy for J. W.
- Blackmer-----No. 170—S. L. West, Master, proxy for S. W. and J. W.
- Geo. Washington---No. 174—L. J. Wilson, S. W., proxy for Master and J. W.
- Granite-----No. 191—J. M. Turley, Secy., proxy for Officers.
- Cleveland-----No. 202—Ray L. Allen, Master; H. M. Loy, Jr., S. W.; H. C. Wilson, J. W.
- Eno-----No. 210—W. J. Miller, J. W.; O. M. Brown, S. W.; T. D. Wolfe, Master.
- Catawba Valley---No. 217—Charles W. Shuping, Master; Boyd S. Moore, S. W.; O. L. Horton, proxy for J. W.
- Wm. G. Hill-----No. 218—Richard L. Edwards, Master; Karl B. Glenn, S. W.; Ellis P. Lawrence, J. W.
- Wilson-----No. 226—B. C. Robertson, Master; C. S. Brown, proxy for S. W.; T. D. Moore, proxy for J. W.
- Corinthian-----No. 230—J. M. Baker, Master; G. C. Drummond, S. W.; Edgar F. Baker, J. W.
- Mystic Tie-----No. 237—A. H. Mitchem, Secy., proxy for J. W. and S. W.; Vollie E. Price, Master.

- University-----No. 408—W. B. Abernethy, Master; W. M. Pugh, S. W.; Wallace E. Caldwell, proxy for J. W.
- Bula-----No. 409—R. D. Anthony, proxy for Officers.
- Bailey-----No. 411—Geo. W. Brantley, Master, proxy for S. W. and J. W.
- Potecasi-----No. 418—J. R. Bryant, Master; W. M. Futrell, S. W.; M. S. Bridges, J. W.
- Sparta-----No. 423—F. W. Royal, P. M., proxy for Master; J. M. Tucker, proxy for S. W. and J. W.
- Montgomery-----No. 426—R. L. Keenum, Master, proxy for S. W. and J. W.
- West Bend-----No. 434—Frank T. Reynolds, proxy for Officers.
- Biscoe-----No. 437—G. A. Munn, Master, and proxy for S. W. and J. W.
- Marble Springs-----No. 439—J. M. Lovingood, Master, proxy for S. W. and J. W.
- Marietta-----No. 444—R. M. Hauss, proxy for Master, S. W. and J. W.
- Biltmore-----No. 446—Ralph J. Wilkerson, Master; Ed Crook, P. M., proxy for S. W.; W. L. Alder, J. W.
- Enfield-----No. 447—T. M. Cooper, Master; W. R. Anderson, S. W.; H. M. Lynch, P. M., proxy for J. W.
- Clyde-----No. 453—R. M. Crawford, Master; Edwin Fincher, proxy for S. W.; L. A. Cagel, proxy for J. W.
- Elkin-----No. 454—M. C. Whitener, Master; F. W. Graham, Secy., proxy for S. W.; L. S. Weaver, proxy for J. W.
- Dillsboro-----No. 459—R. F. Jarrett, P. M., Secy., proxy for S. W. and J. W.
- South Fork-----No. 462—W. Reid Howe, Secy., proxy for Officers.
- Sonoma-----No. 472—J. D. Justice, S. D.; J. A. Inman, J. D., and proxy for Master.
- Grimesland-----No. 475—J. J. Elks, P. M., proxy for Officers.
- Lawndale-----No. 486—J. W. Lee, Secy., proxy for Officers.
- Rich Square-----No. 488—A. A. Bryan, Master, proxy for all.
- Linville-----No. 489—J. V. Bowers, Master; E. P. Robbins, S. W.; W. R. Buchanan, J. W.

- Hickory-----No. 343—R. F. Coffey, Master; A. H. Field, S. W.; W. A. Carpenter, J. W.
- Stanly-----No. 348—Geo. P. Palmer, Master; Geo. W. Pyler, S. W.; R. C. Hill, proxy for J. W.
- Durham-----No. 352—A. V. Cole, proxy for Master; Joe Waite, Jr., proxy for S. W.; W. A. Bryan, J. W.
- Fallston-----No. 356—M. L. Smith, P. M., proxy for Officers.
- Bakersville-----No. 357—Luey J. Gouge, P. M., proxy for Officers.
- East LaPorte-----No. 358—Geo. N. Crawford, proxy for Officers.
- Snow-----No. 363—A. R. Smith, proxy for Master; J. T. C. Wright, proxy for S. W.; T. M. Greer, J. W.
- Gastonia-----No. 369—D. C. McSwain, Master, proxy for S. W. and J. W.
- Ashler-----No. 373—A. F. Nichols, Treas., proxy for Officers.
- Campbell-----No. 374—F. Tate Loftin, Master; Lynn Hostetler, S. W. and proxy for J. W.
- Seaboard-----No. 378—J. A. Pruden, P. M., proxy for Officers.
- Reidsville-----No. 384—F. E. Hester, P. M., proxy for Master; G. G. Rice, proxy for S. W. and J. W.
- Pigeon River-----No. 386—F. B. Dayton, proxy for Master; John B. Smathers, proxy for S. W. and J. W.
- Kedron-----No. 387—Nathan Patla, proxy for Master; C. Few, proxy for S. W. and J. W.
- Mooresboro-----No. 388—E. C. Greene, proxy for Officers.
- Orient-----No. 395—J. O. Greene, proxy for Master; C. W. Henderson proxy for S. W. and J. W.
- Bald Creek-----No. 397—R. E. English, P. M., proxy for Officers.
- Denton-----No. 404—Bert M. Lanier, proxy for J. W.; J. E. Wilkins, proxy for S. W.; John F. Mitchell, P. M., proxy for Master.
- N. Wilkesboro-----No. 407—W. W. Star, Master; H. T. Clark, S. W. and proxy for J. W.

- Glenville-----No. 551—M. V. Breedlove, Master; Chris Paxton, S. W.; Carl Jamison, proxy for J. W.
- Vesper-----No. 554—W. B. Kester, P. M., proxy for Master; B. E. Wilson, S. W. and proxy for J. W.
- Swannanoa-----No. 561—Jack Smith, Master; I. S. Croy, Secy., proxy for S. W. and J. W.
- Wendell-----No. 565—P. C. Stott, Asst. G. Lecturer, proxy for Officers.
- Doric-----No. 568—C. H. Bremer, Master; G. A. Farrow, proxy for S. W.; C. L. Powell, proxy for J. W.
- Mt. Pleasant-----No. 569—K. W. Winstead, P. M., proxy for Officers.
- Snow Creek-----No. 571—T. W. Guy, Master; R. L. Guy, S. W.; J. B. Dobson, P. M., proxy for J. W.
- Mt. Pleasant-----No. 573—J. C. Church, J. W., proxy for Master and S. W.
- Andrew Jackson---No. 576—F. H. Still, Master; U. G. Lucas, S. W.; C. N. Coffey, J. W.
- Ionic-----No. 583—J. A. Ipock, proxy for Master; B. B. Ipock, proxy for S. W. and J. W.
- Maiden-----No. 592—Banks Whisnant, proxy for Master; G. L. Harbison, proxy for S. W. and J. W.
- Stony Point-----No. 593—S. N. Honeycutt, Secy., proxy for Master; Y. Y. Millsap, S. D., proxy for S. W. and J. W.
- Wallace-----No. 595—Clifton J. Knowles, proxy for Officers.
- Waccamaw-----No. 596—J. F. Wilson, Master; Homer M. Bordeaux, proxy for S. W.; Jas. L. Dew, proxy for J. W.
- Cranberry-----No. 598—E. D. Odom, Master; R. E. Cardwell, S. W.; J. L. Stout, J. W.
- Queen City-----No. 602—Jacob Winstead, Master; Francis Gold, S. W.; Henry A. Capps, J. W.
- Jeff. L. Nelson----No. 605—W. E. Kilpin, S. W., proxy for Master and J. W.
- River Side-----No. 606—W. Q. Grigg, Master; D. H. Weber, proxy for S. W. and J. W.
- Union-----No. 618—Hal H. Polk, Master; Chas. Long, proxy S. W. and J. W.

- Hominy-----No. 491—Otis Duncan, Master; A. K. Queen,
P. M., proxy for S. W. and J. W.
- Thos. M. Holt-----No. 492—J. S. Cook, proxy for Master and
S. W.; W. H. Marlette, J. W.
- Pilot-----No. 493—W. P. Hensley, Master, proxy for
S. W. and J. W.
- Mooreville-----No. 496—W. W. Evans, P. M., proxy for
Master, S. W. and J. W.
- Royal Hart-----No. 497—B. C. Nicholson, P. M., proxy for
Master; L. E. Williams, proxy for
S. W. and J. W.
- Ayden-----No. 498—R. C. Smith, P. M., proxy for Of-
ficers.
- Raleigh-----No. 500—C. E. Harrington, proxy for Offic-
ers.
- Red Springs-----No. 501—T. E. Jones, Master; W. N. Weaver,
proxy for S. W.; D. L. Graham,
proxy for J. W.
- Unaka-----No. 506—U. S. G. Phillips proxy for Officers.
- Belhaven-----No. 509—Bennie Harris, P. M., proxy for Of-
ficers.
- Aulander-----No. 516—H. W. Green, S. W., proxy for Mas-
ter and J. W.
- Farmville-----No. 517—R. E. Belcher, J. W., proxy for Mas-
ter; W. C. Wooten, proxy for S. W.
- Fairmont-----No. 528—J. A. Small, Master, and proxy for
S. W. and J. W.
- Andrews-----No. 529—L. B. Womack, J. W., proxy for S.
W. and Master.
- Joppa-----No. 530—E. C. Bolt, Master; F. E. Dawson,
S. W.; A. W. Cunningham, proxy
for J. W.
- Hamlet-----No. 532—J. W. Thompson, Master, proxy for
S. W. and J. W.
- Camp Call-----No. 534—D. D. Lattimore, Master; Ivey Whis-
nant, proxy for S. W.; F. D. Mintz,
J. W.
- Corinthian-----No. 542—B. S. Eldridge, P. M., proxy for
Master; Emory C. Fox, Secy., S. W.;
B. S. Eldridge, Jr., proxy for J. W.
- Spencer-----No. 543—A. L. Frick, Master; J. C. Connell,
proxy for S. W. and J. W.
- Mt. Holly-----No. 544—R. L. Crump, J. W., proxy for Mas-
ter and S. W.

GRAND MASTER'S ADDRESS

The Grand Master made the following address which was referred to the Board of General Purposes:

To The Officers and Members of the Grand Lodge:

BRETHREN: It affords me great happiness to greet you in my home city, as we foregather for this the one hundred and fifty-fourth Annual Communication of the Grand Lodge of North Carolina.

One year ago, when you elevated me to the responsible position of Grand Master and thereby made me your leader, I resolved to perform the duties of this office to the very best of my ability. This I have done. At times the tasks have been arduous, but the consciousness of work to be done in a worthy cause and the sympathetic support received from my brethren constantly inspired me to carry on. It has been a happy year for me, and I trust that it will prove to have been one of some value to our fraternity. So long as the flower of memory remains abloom in my garden of happy recollection, I shall never cease to be grateful to the Masons of North Carolina for this opportunity to serve them and to work with them for the greater glory and usefulness of Freemasonry.

Wherever I have been, in the more than one hundred visitations I have made, whether in the smaller country lodges or in the larger lodges of our cities, I have been profoundly impressed with the fine character of the men who compose our membership and are carrying on the work of our lodges. Everywhere, I have been received by the Masons and by their friends with deference and respect and with demonstrations of esteem for the dignity and prestige of the high office of Grand Master of Masons in North Carolina. I can say to you with all emphasis that we have a right to be proud of our fraternity in this State, and of the high position it holds in the hearts of its members and in the esteem of the people generally.

My experiences and observations throughout the year have deepened my convictions that Freemasonry is too precious and its mission too vitally important to mankind

- Cannon Memorial...No. 626—R. L. Shinn, Master; E. E. Smith, J. W.; Glen C. Brown, S. D.
- Belmont.....No. 627—H. C. Setzer, Secy., proxy for Officers.
- Goldsboro.....No. 634—Luther R. Thomas, proxy for Officers.
- Yadkin Falls.....No. 637—W. H. Davis, Secy., proxy for Master; W. W. Cauthan, S. W.; P. M. Dulin, J. W.
- John A. Nichols---No. 650—W. R. McComb, Master; Herbert Noble, S. W.; S. E. Lovingood, J. W.
- Harmony.....No. 651—J. M. Roberson, Mas.; E. C. Hayes, proxy for S. W. and J. W.
- Guilford.....No. 656—J. G. Green, Master.
- Keller Memorial---No. 657—R. W. Brown, proxy for Master; L. C. Holshouser, proxy for S. W. and J. W.
- Black Mountain----No. 663—W. H. Powlas, Master, proxy for S. W. and J. W.
- W. Asheville.....No. 665—Carmie E. Holt, Master; C. E. Ingle, S. W.; John Greisheimer, J. W.
- Fort Bragg.....No. 667—Lamp C. Barnes, proxy for Officers.
- Holland Memorial...No. 668—W. K. Mingis, Master; F. C. Abernathy, proxy for S. W. and J. W.
- Lovelady.....No. 670—Harley Goode, Master; H. C. Goode, proxy for S. W.; W. K. Sawyer, proxy for J. W.
- Robbinsville.....No. 672—C. A. Bales, Secy., proxy for Officers.
- Spindale.....No. 673—C. P. Parks, P. M., proxy for Master; S. K. Yelton, S. W., proxy for J. W.

which has so appropriately come to be known as the "American Way of Life." This way of life, the way of Democracy, is definitely the product of Masonic and Protestant philosophy, and it should never be permitted to perish from the face of the earth nor cease to claim the blessing of mankind, not so long as men know the meaning of religious freedom and civil liberty. The avowed enemies of Freemasonry, who have for more than two hundred years sought, by means unspeakably foul, to destroy it, may continue their hateful anathemas against the fraternity; political tyrants and dictators may destroy its property, confiscate its temples and incarcerate its votaries in dungeons to languish and die, but they will never conquer the soul nor kill the spirit of Freemasonry.

I am sure that we as Americans and as Masons fully appreciate, in these trying times when our every ideal is being seriously threatened in practically every quarter of the globe, the importance and necessity of carrying on our work with more patience and perseverance than ever before, to the end that our ideals and our principles shall be preserved and that civil and religious liberty may endure among men and among nations.

THE STATE OF THE ORDER

I am happy to report that generally the condition of Freemasonry in North Carolina is good. There are some dry spots here and there, but when taken as a whole conditions are reasonably satisfactory. I have found many encouraging signs of revival of interest and renewed activity. With but few exceptions here and there, the members of the fraternity are at work with energy and enthusiasm. It is my belief that Freemasonry in North Carolina is upon the threshold of a new and prosperous era. The devotion to the ideals of the fraternity and the enthusiasm of those who are carrying on the work are most heartening, and must inevitably result in progress and prosperity. While it appears that there will be a small loss in membership during the year, it is my belief that the change made at the last communication of the Grand Lodge with respect to the law of suspension

to be neglected. We owe it to ourselves, to our fellowmen, to God and to our country to cherish and protect the name of Freemasonry, to promulgate with patience and perseverance its great principles and to promote by every means its welfare.

Freemasonry is more than just a fraternity among men, with its rituals, its forms and its degrees. Back of these things is the real spirit of Masonry, which gives to it life, vitality and power. Freemasonry is a vital force, with a mission to fulfill within the framework of the plans of the Great Architect of the Universe. The struggle of the human race through the confusing labyrinth of the centuries, ever upward toward the Light, has been marked from time to time by definite mileposts of progress. Freemasonry represents one of these and constitutes one of the distinct steps taken by mankind toward the goal of enlightenment, liberty and justice.

The ethical philosophy of our fraternity is broad and comprehensive, and yet so simple as to appeal at once to the common sense of every normal human being and to the natural instincts of every human heart. It is this that makes Freemasonry universal in its character and acceptable to all good men regardless of race or creed. The political philosophy of Masonry is soundly based upon the natural rights of man; the right to be free, the right to know justice, and the right to experience love and the respect of his fellowmen, the right to think for himself, to worship according to the dictates of his own conscience; the right to detest and openly contend against spiritual tyranny and political despotism.

These Masonic ideals constitute the cornerstones in the foundation of our blessed American republic. This foundation was builded by the steady hands and the sound conscience of Washington, Franklin, Jefferson, Hancock, Madison, and the many other outstanding Masonic characters of their time, when they promulgated the Declaration of Independence and framed the Constitution of the United States and the American Bill of Rights. These ideals—Masonic ideals—are the mainstays in the loom upon which has been woven the beautiful human pattern

and at the Masonic and Eastern Star Home. This picture has been shown in every section of the State, principally at district meetings, many of which were open to the public, and there have also been innumerable showings of the film in individual lodges as well as in meetings of the Order of the Eastern Star. The object of this project was to bring to the Masons and to the members of the Eastern Star of North Carolina some visual conception of the splendid work that is being carried on at these institutions. It is my belief that these pictures have effectively served the purpose for which they were created, and that for some time to come they will be useful in stimulating interest in local lodges and other Masonic meetings. In connection with the showing of these pictures, I wish to express my thanks for the cooperation received from Brother C. K. Proctor, Superintendent of the Oxford Orphanage, and from Mr. Hatcher Williams, the splendid young man who traveled with the pictures and attended to the mechanical details. All District Deputy Grand Masters report that the pictures have been helpful to them in their work.

During the year I received innumerable invitations from Grand Masters and Masonic Bodies to attend Masonic meetings and events connected with Masonry at points outside of North Carolina, but in every instance, except two, I found it necessary to regretfully decline.

I take this occasion to officially acknowledge, with grateful thanks, the many courtesies shown me by the officers and members of the Masonic lodges throughout the jurisdiction, and especially to express my profound thanks to the many lodges of this State which have conferred upon me the great honor of honorary membership in their lodges.

THE PLEDGE OF ALLEGIANCE

Upon taking office as Grand Master, I issued a general order applicable to and binding upon all of the subordinate lodges of the State. Under this order I required each and every Blue Lodge at each and every meeting to conduct, at an appropriate time during the meeting, the

for non-payment of dues, and the possible misinterpretation placed upon this change by the officers and members of the lodges, are largely if not wholly responsible for any loss in membership. This legislation was, in my opinion, proper, and will ultimately result in benefit to the fraternity and should be permitted to remain as it is. I think we may confidently look for substantial increases in membership in the years immediately ahead.

ACTIVITIES OF THE GRAND MASTER

During the year I have made approximately 125 visitations in practically every section of the State. On a few occasions, owing to the pressure of professional matters and a brief period of illness, I have missed as many as ten or twelve engagements, but, thanks to the fine cooperation I have received from the Deputy Grand Master, the Grand Secretary, and a number of Past Grand Masters, and other Brethren, in a fine spirit of cooperation, filled these engagements for me.

During the year two new Masonic Lodge buildings were dedicated, one for Fellowship Lodge, No. 84, at Smithfield, N. C., at which I officiated, and one for Harmony Lodge, No. 651, at Harmony, N. C., at which Past Grand Master J. Giles Hudson officiated.

One new lodge has been instituted under the name of Acacia Lodge, U. D., at High Point, North Carolina.

Customary dispensations have been issued for the election of officers, in cases of resignation or death, where lodges failed at the statutory time to elect officers, and for spécial meetings and other events.

During the year the beautiful little chapel at the Masonic and Eastern Star Home was dedicated, with appropriate ceremonies and a brief address by the Grand Master. Except on one occasion, I have presided at meetings of the Board of Directors of the Oxford Orphanage. During the year I have met with committees of the Grand Lodge to consider matters of importance to the fraternity.

Shortly after I became Grand Master I was instrumental in having produced a color moving picture, with sound effects, of the activities at the Oxford Orphanage

tive and competent District Deputy Grand Master, there you will find Masonry alive and making progress. Their work in the interest of the fraternity deserves the highest commendation, and I here, officially as well as personally, acknowledge my debt of gratitude to them.

OUR LODGE LECTURE SERVICE

Although we have experienced sickness and misfortune among our Grand Lecturers, the work has not materially suffered. Bro. Z. V. Snipes, Grand Lecturer, and his four able and faithful Assistant Grand Lecturers, Brothers Patton, Marquette, Stott and Wilder, have carried on energetically and efficiently their assignments, and have sustained the traditional high standard of this important branch of our Grand Lodge work.

THE OXFORD ORPHANAGE

The business and affairs of the Oxford Orphanage are being conducted in an efficient, able and satisfactory manner. Approximately 330 orphans of the State, about one-half of whom are of Masonic connection, are being cared for, educated and trained in the ways of christian life and useful citizenship at the Orphanage. They are being provided with every reasonable comfort and necessity, and withal constitute a group of healthy, happy children. The sense of pride which the Masons of this State have in this Orphanage is fully justified.

The Superintendent, Brother C. K. Proctor, is doing his job well. His task is not an easy one, but his capacity for all of the phases of the work involved is more than adequate and his work in every particular outstanding. The members of the teaching and administrative staffs likewise deserve praise. Everyone connected with the Orphanage seems to thoroughly understand that the object of the Orphanage is to serve humanity, and in a spirit of service and sincere devotion they are doing their work well. Detail report of the Orphanage will be rendered by the Board of Directors and the Orphanage Committee at this session.

ceremony of the Pledge of Allegiance to the American Flag, and I prepared and distributed to the several Blue Lodges of the state a form of ceremony for this purpose. The provisions of this order are being observed by all of the lodges, so far as I have been able to ascertain, and I have received a great volume of letters commending the idea. Incidentally, in this connection I may say that I issued a like order, in my capacity as Inspector General of the Ancient and Accepted Scottish Rite in this state, applicable to all Scottish Rite Bodies, and the provisions are likewise being observed in these lodges and bodies.

DEATHS

The Supreme Architect of the Universe, in His infinite wisdom, has seen fit to take from us many of our dear brethren during the year. Among these were two eminent Masons, Past Grand Masters of Masons of North Carolina; Illustrious Brother Claude L. Pridgen, P. G. M., and Illustrious Brother Francis D. Winston, P. G. M., and within the past few days, one of our able and faithful Assistant Grand Lecturers, Brother W. D. Wilder. Appropriate obituaries will be presented at this session by brethren designated for that purpose. These men, with courage and conviction, carried high the banner of Freemasonry, and the effectiveness of their work and the influence of their lives and characters will long remain with us. The personal service of Past Grand Master Winston to the Grand Lodge and to the Masons of this State for many decades was notable, and the fraternity profited much from his wisdom and guidance. We deplore the passing of these Masons, but we are taught not to question the wisdom of Him who took them away. Let us stand a few moments in silence, out of respect for the memory of these and of all of our deceased brethren.

THE DISTRICT DEPUTY GRAND MASTERS

With but few exceptions, I have found the District Deputy Grand Masters to be active, and interested in their work. They have been most cooperative and helpful to me in my work. It has been my observation that wherever a district is presided over by an interested, ac-

by The Orphans' Friend might be placed in the hands of each and every Mason in the State, at the expense of the Grand Lodge. At present the subscription price of the paper is \$1.00 annually. The suggested plan involves the proposition of possibly reducing the number of issues of this paper each year from twenty-four to twelve.

The special committee will make its study and report to the next Annual Communication of the Grand Lodge. I sincerely hope that if it is found to be at all feasible, The Orphans' Friend may be sent free of charge to every Mason in the State of North Carolina.

TAXATION OF MASONIC BUILDINGS AND TEMPLES

At or shortly prior to the time I became Grand Master, the Attorney General of North Carolina ruled that all buildings and temples owned by Masonic lodges or Masonic organizations were subject to taxation, as other property would be, if a portion of the Masonic building was devoted to commercial purposes; that is, rented or leased out for monthly or yearly rental. This ruling was subsequently supported by a decision of the Supreme Court of the State of North Carolina. This presented a rather serious situation to Masonic Lodges owning properties. I referred the question to the Jurisprudence Committee and to Brother Alexander B. Andrews, Past Grand Master. Through the efforts of Brother Andrews, aided by Brother Frank Watson, of Raleigh, the taxing authorities of Wake County, in which is located the building of the Grand Lodge, a portion of which is rented out for commercial purposes, adopted what I regard as a sensible and reasonable policy with respect to assessing for taxation Masonic Buildings. Under this policy, only that portion or part of the Grand Lodge building which is devoted to commercial purposes was held to be assessable.

Following this lead, it appears to be the policy by the taxing authorities in other counties to tax only that portion of a building owned by lodges and Masonic organizations which is used for commercial purposes. With respect to the Grand Lodge building, even upon the basis of this policy, the valuation placed against the whole property appeared to be excessively high, and the ratio between

THE MASONIC AND EASTERN STAR HOME

Under the earnest and capable superintendency of Brother George R. Bennette, the Masonic and Eastern Star Home at Greensboro is contributing its full part to a realization of the hopes and aspirations of the Grand Lodge and of the Order of the Eastern Star in their efforts to provide for aged Masons, their wives and widows a haven of rest and happiness in their declining years. At the present time there are some eighty-odd aged guests at the Home. They are happy and contented, and are well cared for. Brother Bennette has the love and respect of all the guests, and he and his staff, as well as the Board of Directors of this institution, deserve the thanks and gratitude of every Mason and every member of the Order of the Eastern Star. Detail report of the Home will be presented by appropriate Committee at this session of the Grand Lodge.

THE ORPHANS' FRIEND AND MASONIC JOURNAL

The Orphans' Friend and Masonic Journal is the official organ of the Grand Lodge and it serves a most useful purpose. Through it the officers of the lodges, and the Masons generally throughout the State are kept informed of the Masonic activities in this jurisdiction. This is important and is calculated to stimulate interest in every locality. Likewise it serves as a valuable medium for messages and other communications of the Grand Master, and programs of activities of officers of the Grand Lodge and of the District Deputy Grand Master.

The editor, Brother Frank M. Pinnix, is attentive to his duties, and I have found him always anxious and willing to cooperate to the fullest and to make the paper what it was really intended to be—a useful and efficient Masonic publication. Brother Pinnix is entitled to the thanks of the Grand Lodge.

At a recent meeting of the Board of Directors of the Orphanage, the Grand Master was authorized to appoint a special committee to make a complete and thorough study of suggested plans for some changes in the publication, and to investigate the possibility of plans where-

Under the regulation of the Grand Lodge, no Grand Master can award more than three of these medals during his term and while it was my understanding that the medal was created primarily for presentation to distinguished Masons of other jurisdictions, the matter appears to be left within the discretion of the Grand Master. While there are outstanding Masons of other jurisdictions upon whom I should like to confer this honor, there are many Masons within the State whose service to the Craft likewise deserves this recognition. In the exercise of my prerogative as Grand Master I award this Medal of Honor and Distinction to the following:

Brother Raymond C. Dunn, P. G. M., of Enfield,

Brother Chas. B. Newcomb, P. G. M., of Wilmington,

Brother J. Edward Allen, P. G. M., of Warrenton,

in recognition of their meritorious service to Freemasonry in this State, their unselfish labors in the interest of the Craft, and their devotion to the principles and ideals of the fraternity. I am sure that my action will meet with the unanimous approval of the members of the fraternity throughout the State.

SERVICE CERTIFICATES AND SERVICE BUTTONS

During the year a large number of 25-year continuous membership certificates have been presented in practically every lodge of the state, and there has been presented also a number of 50-year continuous membership buttons. Pursuant to the regulations adopted at the 1940 Communication of the Grand Lodge, the design for the 50-year button was selected by the Grand Master and the Grand Secretary, and a number of them ordered. The design consists of a neat gold button, rectangular in shape with the corners of the rectangle eliminated. Within the rectangle are the square and compass, and the field within these is blue enamel, with the figures "50" taking the place of the letter "G". Near the top of the compass are the letters "N. C.", one on each side. The design seems to have met the approval of Masons everywhere, and our faithful aged brethren who have been the recipients of them have on each occasion manifested their pride and

the value of that portion occupied for commercial purposes and that part used exclusively for Masonic purposes was considered inequitable.

Largely through the efforts of Brother Andrews and Brother Watson, the assessment against the Grand Lodge building in Raleigh was substantially reduced, and the inequities of the valuation between the portion of the building occupied for commercial purposes and the portion used exclusively for Masonic purposes were eliminated.

Brother Andrews and his associates are entitled to the thanks of this Grand Lodge and of the Masons generally of this State for their valuable services in this matter.

THE JOSEPH MONTFORT MERITORIOUS SERVICE MEDAL

At the 1940 Communication of the Grand Lodge, by appropriate resolution, it was ordered that a medal be struck commemorating Joseph Montfort, in recognition of the life and character of this great Mason and of his place in American Freemasonry. The Grand Master and the Grand Secretary were charged with the responsibility of selecting a design for this medal. A design has been selected and the medals have been struck. The design consists of a metal bar, in the center of which appears the square and compass. Suspended from this bar by two chains of three links each is a circular metal piece approximately one and one-half inches in diameter. On the outer rim of this disc, on the obverse side, are the words, "Joseph Montfort, Provincial Grand Master." In the center of the square and compass is the letter, "G", in the customary place. The letters "N. C." are placed one on each side of the upper portion of the compass. Under the point of the square is the date, 1771. On the reverse side of the metal disc are the words, "The Grand Lodge of North Carolina, A. F. & A. M.," and in the center the words, "Presented to ——— for meritorious service." These words are followed by a blank space for inscribing the appropriate date.

At the Charlotte conference our Grand Lecturer, Brother Zeb V. Snipes, was instructed to arrange for examinations at two places in the State during the last two weeks in March, one at Raleigh and the other at Charlotte, for the purpose of examining such brethren as would apply therefor. Notice was given of these projects but only 13 applications were received; 9 applicants were examined at Raleigh and 8 passed; 2 appeared for examination at Charlotte and 1 passed. Therefore, this effort produced only 9 additional certified men who are proficient in all of the ritualistic work as now taught.

While this was a fair beginning, I suggest that it is a sad commentary on our present method and I reach these conclusions: 1st: That an analysis of this entire question must take into consideration that the exclusive purpose of our ritual is to teach and that all the theory and spirit of our instruction is that we display to each candidate the same instruction. Therefore, it is inescapable that those who instruct in the ritual should be in agreement at all times and that no such condition can be assured so long as the accuracy of the ritual is measured by the compromise of any number of minds.

2nd: That a plan of effectively promoting a considerable number of proficient men within our membership, would be the most effective approach to an improved condition.

3rd: That some fixed, accessible, and safe physical standard of the exact content of the ritual itself should be on deposit somewhere to which reference could be made from time to time, because it must be recognized that the greater number of certified men the more would be multiplied the probability of confusion in, and the inability to prove the certainty of, the authorized work adopted by the Grand Lodge.

Therefore I recommend:

1st: That the Grand Lodge formally recognize the value in the suggestion of Past Grand Master J. Edward Allen and authorize the continuance of the effort to develop a large number of certified brethren, and—

appreciation of this recognition. It is my belief that this policy of recognition of long and continuous membership in the fraternity has proven beneficial to the craft.

RITUALISTIC PROFICIENCY

With the view of continuing and extending the effort begun last year by Past Grand Master J. Edward Allen to encourage our brethren to prepare themselves and take an examination for proficiency in the ritualistic work, I made a tentative survey during August and September, 1940, of prospective candidates for such examinations. I was surprised and disappointed at the result of the survey.

Out of 331 lodges, only 204 answered my questionnaire and only 118 names of brethren were reported as believed to be proficient in all of our ritualistic work; and out of the 118, 20 had already been examined and certified, leaving 98 prospective candidates for examination. I addressed a letter to each one of these brethren inviting him to prepare and take the examination.

Pursuing this matter further, I called a conference of the Board of Custodians and the Committee on Lecture Service for the purpose of examining all phases of our present system of ritualistic instruction. The conference was held at Charlotte on January 24th, 1941, with every member of the Board of Custodians and every member of the Committee on Lecture Service, except one, present. We examined, carefully, every phase of this department of our work. It was the unanimous opinion of those present that our present system is not producing the large group of interested and proficient ritualists that we ought to have, and that the Grand Lodge should immediately consider ways and means to supplement it.

The survey emphasizes the questions raised by Past Grand Master J. Edward Allen in his address last year (at page 42 of the Proceedings), and is a clear warning of the necessity for a reconsideration of our system of ritualistic instruction. It shows that there is much to be desired beyond our present accomplishment in the matter of creating, or arousing, interest in ritualistic proficiency.

demand for these loan funds will continue to grow less. In the light of this situation, I recommend that the Grand Lodge direct the Loan Fund Committee or the Finance Committee of the Grand Lodge to withdraw the amount of the fund and any accretion thereto, from any college in which the fund is not needed or has fallen into disuse, and in such withdrawals there be a full and complete accounting between the college and the Grand Lodge with respect to the fund. I recommend further that the Finance Committee of the Grand Lodge be directed to invest any and all funds which may be accumulated as result of such withdrawals, in government bonds, treasury bonds, or other securities of the United States or of the State of North Carolina, and that the annual interest derived from said investments be appropriated to the Library Fund of the Oxford Orphanage, to be used for the purpose of rebinding, replacing and repairing volumes in the library and of purchasing, to the extent that the said appropriation will justify, such new volumes as may be deemed appropriate for this library, or for such other purposes as the Grand Lodge may decide upon.

THE LODGE BUILDING AT HALIFAX
(Royal White Hart Lodge)

I wish to impress upon the Grand Lodge the importance of the recommendations made by my predecessor, Past Grand Master J. Edward Allen, with respect to the preservation of this historic building. It is one of the outstanding landmarks of the fraternity in this State, and indeed in the nation. During my incumbency I have endeavored to secure the opinion of architects and experts upon this subject, to the end that I might have some plan to recommend to the Grand Lodge for the protection and the preservation of this extraordinary prize of Masonry in this State. These plans, for reasons unnecessary to explain here, I have not been able to press with that degree of persistency which they deserve, and they are not sufficiently matured at this time to warrant definite recommendations. I do recommend, however, that this Grand Lodge appoint a committee of three, composed preferably of brethren who are possessed of some know-

2nd: And as a necessary accompaniment to the above project, that the Board of Custodians be directed to establish and fix the ritualistic work and to prepare a physical standard, or code, thereof which would be safe and without possibility of meaning to one not already fully instructed and therefore entitled to know its contents, and to present the result of their work to the Grand Lodge next year for its adoption. I am absolutely confident that such a physical standard, or code, of the work can be prepared.

THE GRAND LODGE STUDENT LOAN FUND

For many years the Grand Lodge has maintained a student loan fund of approximately \$85,000, allocated in amounts of from \$1,000 to \$5,000 or more in some twenty-four colleges throughout the state. This loan fund has been operated with a reasonable degree of satisfaction to the Committee of the Grand Lodge which has from time to time made reports to the Grand Lodge. Under the plan originally adopted, when a portion of this fund was allocated to a college and turned over to the college, the matter of its administration was left entirely to the college authorities, with the understanding that it would be loaned preferably to juniors and seniors who had made a good record during their first two years in college, and who could not finish without aid of this kind. The colleges from time to time would make reports to the Grand Lodge Student Loan Fund Committee. For many years the fund operated very successfully, and through it a large number of worthy students, who otherwise could not have finished their education, were enabled to graduate and take their places out in the world.

In recent years, however, there has been a very decided falling off in demands of students upon student loan funds. This situation is attributable to the policy of the Federal government in extending student aid in generous amounts to all classes of higher schools and colleges. At the present time, approximately \$25,000 of the Grand Lodge fund are not being used by the colleges in which they are allocated, and the trend would seem to indicate very definitely that from year to year the

authorizing the Association to engage in welfare work with the armed forces of the United States.

This subject and the proposed plan of the Masonic Service Association will be discussed more fully in this report under the heading, "Masonic Fellowship Service in the Armed Forces of the United States."

MASONIC FELLOWSHIP SERVICE IN THE ARMED FORCES OF THE UNITED STATES

Realizing that the situation with respect to the location of army camps, naval bases and aircraft concentration centers near Masonic Lodges affords a splendid opportunity for the lodges and the brethren to be of service to the members of our fraternity who are in the armed forces of the United States, and that this service would prove beneficial to the lodges themselves, I have, with the cooperation and approval of the brethren of Phoenix Lodge, No. 8, at Fayetteville, North Carolina, and of Fort Bragg Lodge, No. 667, at Fort Bragg, North Carolina, and with the lodges and brethren at Charlotte, near which is located an aviation concentration center, devised a plan which I am sure will prove most effective and satisfactory, with the object of carrying on Masonic fellowship work. There are some three or four more army, navy and aviation centers to be established in North Carolina, as I am informed, and the plan which we have put in operation at Fort Bragg, Fayetteville and Charlotte will, I am sure, apply and work equally as well at these new concentration posts.

In developing these plans and putting them into operation, we proceeded on what we believe to be a fact, that as a general rule the Masons who are in the armed forces of our country are men of character, dignity, self-reliance and independence, and that in their periods of leisure or when they are on leave it will be Masonic fellowship that these soldiers will seek and more than anything else appreciate.

It is the definitely announced policy of the United States Government to provide, at Government expense, within every camp, post and reservation, as well as in

ledge and experience upon the subject, and to direct this committee to make investigation at once and to report, with recommendations and estimates of cost for the protection and the preservation of this historic building, to the Grand Master or to the next Communication of the Grand Lodge, as he may direct.

THE GRAND MASTERS' CONFERENCE

On February 21st I attended the conference of Grand Masters held in the city of Washington. Interesting papers upon subjects of interest to the Craft generally were presented by distinguished Masons from various sections of the nation. The discussions were interesting and helpful. The conference took no formal action upon any subject. I experienced much pleasure and profit from my contacts with Grand Masters, Past Grand Masters and distinguished Masons of the country during this conference.

THE GEORGE WASHINGTON NATIONAL MASONIC MEMORIAL ASSOCIATION

The meeting of this Association was held on February 22nd, 1941, in the City of Washington. Due to my having been unexpectedly called home, I was deprived of the pleasure of attending this meeting. A number of the brethren from North Carolina were present, however, and I am advised that the meeting was a successful one, and that progress was reported on the plans to complete the magnificent structure on Shooters Hill in Alexandria, Virginia, which will stand, we hope, for ages to come, as a monument of the Masons of the United States to the memory of George Washington the Mason.

THE MASONIC SERVICE ASSOCIATION

I attended the annual meeting of the Masonic Service Association held in Washington, D. C., February 19-20 of this year. The major question presented and discussed at this meeting was the plan of the Masonic Service Association to engage in "welfare work with the armed forces of the United States." There was considerable opposition to the proposal, but the members of the Association by a substantial majority adopted a resolution

words, active and real Masonic fellowship will be established between the members of these nearby lodges and the Masonic soldiers in these camps, and there will be established a spirit of true fellowship which will not only respond to every wish and need of these Masonic soldiers but will serve as a most valuable factor in increasing interest and activity in the local lodges, and will result in great benefit to the soldiers as well as to the lodges. The plan will afford the local lodges a splendid opportunity to engage in activities out of the ordinary routine, and the members of these lodges will experience happiness from the thought that they are doing a good work and making a contribution, not only to the cause of our country but to Masonry as well.

The expense of the plan we have inaugurated in North Carolina will be practically inconsequential, and probably not more than the local lodges themselves will be glad to bear, in consideration of the great benefit they will derive from this work.

I have made a conscientious and painstaking study of the plan for welfare work as proposed by the Masonic Service Association, and I am firmly convinced that the plan we have in North Carolina is, under the circumstances, far superior to the plan proposed by the Masonic Service Association; that it will operate more effectively toward the attainment of the ultimate objectives, and that it can be carried on at an expense amounting to only a fractional part of the expense involved in the Masonic Service Association plan.

The plan proposed by the Masonic Service Association, briefly stated, is as follows: The Association will construct or otherwise acquire a building just outside of each post or reservation, and furnish it suitably with lounges, radios, writing materials, etc., and will place the unit in charge of a paid secretary and other employees, or the Association will rent a place in the city or town nearest the post or reservation, furnish it, designate it "Masonic Service Center," and likewise place it in the charge of a secretary and other employees. To me, this plan seems wholly impracticable and unneces-

every naval base and aircraft concentration center, every desirable and necessary recreational and welfare facility, under the direction of a welfare officer of the United States and under the supervision of the Government of the United States. Each camp will have its central and various units of recreation and welfare organization, each in charge and under the direction of United States recreational and welfare officers. Moreover, it has been announced as a settled policy of the United States Government that no welfare agency whatsoever, excepting only the Red Cross, will be permitted to carry on welfare work within army posts or other army reservations.

This policy of the United States Government, I think, is a wise one, and no doubt was determined upon as a result of the disagreeable and unsatisfactory experiences arising out of work of this kind by outside independent agencies during the first World War of twenty-five years ago. It will be recalled that in the first World War a number of organizations which, by reason of their lack of experience and the unseemly competition engaged in by these independent agencies, came out of that war with a "black eye" and were subjected, whether deserved or not, to very serious and hurtful criticism by the public generally.

The plan for Masonic fellowship service which we have inaugurated in North Carolina will, it seems to me, fit completely into the plans of the United States Government with respect to welfare work, and will obviate the possibility of the whole fraternity throughout the United States being subjected to the hazards and the criticisms which overtook certain organizations in the first World War. Under our plan, the Masonic lodges near these army posts will, by means devised as a part of the plan, contact all soldiers in these military and other centers who are members of the Masonic fraternity. These Masonic soldiers will be invited to attend Masonic meetings in the lodges close by and will be invited to the various lodge functions and entertainments and, on occasions, special functions and entertainments will be arranged by these nearby lodges for these Masonic soldiers. In other

from the standpoint of effectiveness, but from the standpoint of the expense involved.

Fort Bragg Lodge is located within and is easily accessible to the administrative center of Fort Bragg camp or reservation, and this lodge is cooperating wholeheartedly and with entire approval of the plans we have inaugurated for North Carolina, and in the Masonic fellowship work of Phoenix Lodge at Fayetteville, and other Blue Lodges in the vicinity of this camp. It is the opinion of the officers of Fort Bragg Lodge that inasmuch as Fort Bragg Lodge is and for a long time has been established within the reservation at Fort Bragg it will retain its status and be permitted to remain there. That being true, certainly every possible welfare need and Masonic fellowship service will be provided for in this camp.

Aside from my conviction that the plan of the Masonic Service Association is neither feasible nor practicable for North Carolina, I am, after discussing this matter with the Chairman of the Finance Committee of the Grand Lodge, unable to discover any productive source of revenue from which the Grand Lodge of North Carolina could make its necessary contribution to the plan of the Service Association. The amount required, as I understand it, is a minimum of ten cents per capita of the whole Masonic membership of the state.

We in North Carolina are maintaining the Masonic Orphanage at Oxford, in which we are educating and training, as we have been for more than sixty years, orphan children, numbering at the present time 330. Also we, in conjunction with the Order of the Eastern Star, are maintaining the Masonic and Eastern Star Home for aged Masons, their wives and widows. These most laudable enterprises, in which we all have justifiable pride, tax to the last limit the financial resources of our Grand Lodge, and I am unable to see how even the minimum necessary contribution of our Grand Lodge could be raised without further taxing our members to carry on the proposed work of the Masonic Service Association, and I take it that our self-esteem would not allow us to participate in this work without contributing our pro rata part of the expense involved.

sary, not only on account of the great expense involved, but for the reason that if this welfare building or hut is established out in the country just outside the post or reservation, the service it would render would be practically a duplication of the service rendered by the Government itself just inside the post or reservation. If these centers of the Association are established in the city or town nearest the camp, it will then come into competition, in a sense, and I think a very material sense, with the local Masonic lodge or lodges, and will, I fear, measurably deprive these local Masonic lodges of the opportunity to establish contact between the lodge and the soldier Masons and to carry on genuine Masonic fellowship service. Moreover, such centers in cities and towns as proposed by the Masonic Service Association will constitute an independent and, as stated, competitive Masonic organization not under the control and direction and not subject to the jurisdiction and authority of the local Masonic lodge or lodges. This, I think, would be most undesirable, and would possibly breed dissension, jealousy, or other disagreeable results. It is my emphatic opinion that any work of the nature described, of a Masonic character or under the Masonic name, should center in the local lodge or lodges themselves, should be under the auspices of the local lodges and subject to the direction and control of the local lodges, and that no Masonic lodge should be asked or expected to surrender, in any degree, its time-honored authority or prerogatives within its own jurisdiction.

The estimated cost of the huts or units which the Masonic Service Association proposes to establish under its plan will be approximately \$5,000 for each unit for the first year, and an amount somewhat less than this for maintenance and operation each year thereafter. The Masonic Service Association estimates that the expense of its plan for the first year will approximate one quarter of a million dollars, to be contributed, presumably, or at least principally, by the several Grand Lodges of the United States. It is my conviction, for reasons hereinbefore stated, that the plan is impracticable, not only

purposes. Let us not deceive ourselves with any foolish notion of appeasement or false sense of our safety and security. The world knows too well that for totalitarianism, whether it be ecclesiastical or political, there is no appeasement. Active, energetic and determined defense is the only answer. Let us always be ready with this answer when on any occasion it may be necessary.

PERSECUTION OF MASONS AND WORLD CRISIS

I pause here to extend, on behalf of all Masons of North Carolina, to our Brethren in all foreign lands, where Freemasonry has been suppressed and Freemasons persecuted, our sincerest sympathy, and to express our profoundest hope that some day, in the not too distant future, these crimes against them and against God and humanity will cease, and that the perpetrators of these monstrous inhumanities will meet their just reward in punishment befitting the atrocity of their grievous offenses.

It is unnecessary, I know, for me to comment upon the attitude of the Masons of North Carolina toward the crisis confronting the world at this time, and which threatens the very citadels of Democracy and free constitutional government. I feel confident in asserting that there is absolute unanimity among our membership in this State in supporting the policies of the government of the United States to prepare our country for every possible emergency and eventuality, and extend all possible aid to Britain, China, Greece and to all other peoples who are fighting and suffering for the ideals of Democracy, and the principles of national honor and independence.

I have requested that appropriate resolutions be presented at this communication of our Grand Lodge embodying a declaration of our convictions and the stand we take upon this subject.

OUR PUBLIC SCHOOLS

The Free Public Schools are generally regarded by the overwhelming majority of the people of this country as one of the principal cornerstones of our Democracy

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Under all the circumstances, I have advised the Masonic Service Association that, while I would not presume to trespass upon the prerogative of the Grand Lodge or of my successor in office by any attempt to commit North Carolina beyond the term of my office as Grand Master, so long as I am Grand Master and the decision is left to me, North Carolina will not participate in the proposal of the Masonic Service Association to engage in welfare work as proposed by the Association, but will carry on under our North Carolina plan of "Masonic Fellowship Service."

ATTACKS ON FREEMASONRY

For more than two centuries, Masonry has been the object of violent attacks by certain ecclesiastical powers and politico-religious personages. It is the policy of our fraternity ordinarily to ignore these attacks, to consider their source, and to proceed with our work in the even tenor of our way, undisturbed and undeterred by the storms of abuse directed against us. However, it behooves Freemasonry and Freemasons to take note of the warfare that is being made upon the fraternity and to be diligent, ready at all times and courageous in defense of the good name of Freemasonry and of its ideals, whenever the violence of the attacks made against it, justify and warrant such a course.

We have only to look to Europe for impressive examples of what can happen and is happening to Freemasonry to know that we must be vigilant and watchful for the welfare and safety of our fraternity and its ideals here in America. In recent times it is not difficult for one who follows the fulminations of certain publications representing anti-Protestant and anti-Masonic sectarian denominations, to observe that these century-old attacks are being renewed and that the warfare on the Masonic fraternity is taking on new life and increasing violence here in America. We, as Americans and as Masons, should always be on guard to defend Freemasonry and its principles against the attacks of those who hate it for its virtues and who seek to destroy it for their own selfish

buses. The arguments in favor of these demands appear plausible on their face, but upon analysis prove to be wholly fallacious. The next step is to then demand and secure, if possible, free text books for these sectarian schools, and with this accomplished they then call upon the state or school authorities to pay a part or all of the salaries of teachers in sectarian and private schools, as well as the expense involved in the purchase of equipment, supplies, maintenance, etc. It is sincerely hoped that the people of this State will not permit these things to happen in North Carolina. The taxes laid upon the people of this State for school purposes should and must be spent to support, maintain and improve our public schools and public school systems. They belong to the public, and should be kept public and free. An emphatic stand should be taken by all of our people against any movement in our State tending toward the dissipation and misuse of public tax moneys for the support and maintenance of any phase of sectarian and private schools.

DECISIONS

DECISION NO. 1—The Master of a subordinate lodge presented the following question for decision by the Grand Master:

A Fellowcraft, some ten years ago, was rejected when he presented himself for the Master's degree. Approximately eight years elapsed before any further action was taken by this Fellowcraft or by the lodge. About two years ago, this Fellowcraft presented himself for advancement, and was again rejected. Since that time, at the end of each three months' period, he has been again rejected. The Master, in presenting the question, expressed his intention, in the light of the 1940 amendment to Section 128 of the Code, of conferring the Master's degree when this Fellowcraft presented himself on the next occasion, and requested a ruling by the Grand Master.

I ruled that this Fellowcraft, having allowed eight years to elapse before he again presented himself for advancement, lost his status under Section 128, and that his case was subject to the provisions of Section 133;

and of our American way of life. These schools are the outgrowth of Protestant ideals and ways of thinking. They represent the aspirations and hopes of our people for the welfare of our children and those who come after us. The Free Public Schools of America hold a place close to the hearts of parents throughout the length and breadth of our land. They have, I think, contributed more than any other single factor to the educational advancement and to the progress of our people. The free public school is a fine example of equality and is of the very essence of Democracy itself. All true Americans are justified in the pride we have in our free public schools. They must be protected and nurtured for the generations of our children hereafter, and for the welfare of our Free institutions.

The object I have in presenting these well-known facts is to direct attention to the fact that the public schools of America are being attacked with malignity, false propaganda, and are being subjected to vicious warfare by certain ecclesiastical personages and powers at home and abroad. A well planned campaign is spreading from one end of our country to the other, becoming localized in this community or that, as the opportunity for success appears most promising, not only to discredit, to injure and to destroy the usefulness of our public schools, but to secure public tax moneys for the support of sectarian and private schools. These campaigns are attaining measureable success in some of the states and communities throughout the country. Constitutional provisions and statutory inhibitions against the use of public tax money for the support and benefit of sectarian schools seem to make no difference to, and apparently are ruthlessly disregarded by, those who are pressing these campaigns, and at some places they have succeeded by one subterfuge or another in securing favorable judicial authority.

It would seem that the designs of those who would thus misuse and encourage the misuse of public tax money for sectarian school purposes are, first, to demand and secure, if possible, free transportation on public school

upon the petition, and that the implications of the policy are that a person shall reside in the State a reasonable length of time, fixed by the Grand Lodge at twelve months, in which to establish character and standing in his new home before being received into the order of Freemasonry. I stated further that the language at the end of Section 118, "unless jurisdiction is waived as provided by Section 73," relates to jurisdiction between lodges within the State, and neither modifies nor changes this general policy of the Grand Lodge in any respect whatsoever; that in the instant case the District of Columbia could not waive jurisdiction for the reason that it had no jurisdiction to waive after John Doe removed to North Carolina.

Immediately John Doe, a profane, left the jurisdiction of the Grand Lodge of the District of Columbia, that Grand Lodge lost all jurisdiction, all claims over him, and North Carolina acquired jurisdiction over him the instant he established residence in this State, and that North Carolina in such cases exercises this jurisdiction by saying that it requires John Doe to reside within the State for a period of at least twelve months before his right to petition a lodge matures and before the lodge can receive and act upon his petition.

DECISION No. 3—The Grand Lodge, at its 1940 Communication, amended the law with respect to honorary memberships in subordinate lodges, by limiting to three the number of honorary memberships any lodge can confer in any one year. Snow Lodge, No. 363, during the early part of 1940, conferred honorary membership on five Masons. Then came the amendment of 1940, limiting the number to three. Subsequent to the amendment, the lodge voted honorary membership to the father-in-law of the Secretary of that lodge, the father-in-law being a non-resident of the state, and a frequent visitor to the lodge. The Master of the lodge presented to the Grand Master the question of whether or not the lodge could proceed with the presentation of this certificate of honorary membership. I ruled that the lodge was authorized to confer this honorary membership by presentation of the certificate. At the time of the ruling,

that the amendment of 1940 to Section 128, which provides that charges are necessary to stop a candidate after he has received his first degree, is not retroactive so as to apply to the instant case; that this Fellowcraft would have to apply again for advancement and that his application would be subject to ballot.

DECISION No. 2—John Doe, not a member of any Masonic lodge, changed his place of residence from the District of Columbia to the city of Wilmington, North Carolina, and within the jurisdiction of St. John's Lodge, No. 1. John Doe wished to tender his petition to St. John's Lodge within the jurisdiction prior to the expiration of twelve months from the date upon which he became a resident of North Carolina. The question presented was:

Can St. John's Lodge receive and act upon the petition of John Doe prior to the expiration of twelve months from the date upon which John Doe became a resident of North Carolina and a resident within the jurisdiction of St. John's Lodge?

I answered this question in the negative, i. e., "no." Section 118 of the 1924 Code states that "no petition for the degrees shall be ballotted upon by any lodge unless the petitioner shall have been continuously a bona fide resident of the State of North Carolina and of the jurisdiction of the lodge so petitioned for at least twelve months immediately preceding the date of such balloting, unless jurisdiction is waived as provided by Section 73." There was some correspondence by St. John's Lodge with the Grand Lodge of the District of Columbia with respect to waiving jurisdiction. That Grand Lodge replied that it has and claimed no jurisdiction over John Doe; that whatever jurisdiction it had over him was immediately lost when John Doe moved to North Carolina from Washington, D. C. In support of this decision I stated that it was the manifest intention of the Grand Lodge, by the enactment of the quoted provision of Section 118 of the Code, to adopt the policy of requiring twelve months' residence within the State and within the jurisdiction of a subordinate lodge as a prerequisite to the right of a petitioned lodge to receive and ballot

And lastly, I humbly acknowledge that in every particular wherein I have failed to fulfill the expectations of my brethren in the performance of the duties of Grand Master, the fault has been all my own, for I have had the enthusiastic, willing and faithful cooperation of the members and officers of the Grand Lodge, of the District Deputy Grand Masters, and of the officers and members of our Subordinate Lodges, for all of which I am deeply grateful.

Fraternally submitted,

Thos. J. Harkins

Asheville, N. C., April 15, 1941.

Grand Master.

I was under the impression that this Mason had been elected to receive this honor prior to the adoption of the 1940 amendment. Later I learned that his election had occurred after the amendment of 1940, but this fact was not learned until the day upon which the lodge meeting was to occur.

In the meantime, this Mason had journeyed from the State of Iowa, his home, to North Carolina to receive this honor. Consequently, rather than create an embarrassing situation for both the lodge and for this brother Mason, I let the ruling stand, and the certificate of honorary membership was presented. In the light of the information received by me that this honorary membership was voted after the 1940 amendment and the further fact that the lodge had already conferred some five honorary memberships during the year, the ruling, of course, was erroneous. Under the circumstances, however, I preferred to let the harmless error I had made stand rather than to cause embarrassment and great inconvenience to the brethren of this lodge and to this Mason. I, therefore, recommend that the action of Snow Lodge, No. 363, in conferring honorary membership on Brother H. Q. Everest, Past Master of Hesperia Lodge, Thayer, Iowa, be approved.

In conclusion, and as I am about to pass over to my worthy successor the responsibilities of the office of Grand Master of Masons in North Carolina, I wish to express my thanks to Grand Secretary John H. Anderson for his ready, able and generous cooperation and helpfulness to me in the performance of my duties. His advice and counsel I have frequently sought, and it has been graciously and patiently given. Brother John Anderson is indeed a grand Grand Secretary. Also, I take this opportunity to express my appreciation of the valuable service and complete cooperation of Miss Lona Hinshaw, Brother Anderson's office assistant. Miss Hinshaw performs her work with promptness and efficiency. She is always courteous and attentive to any duty which may be assigned to her, and she takes a personal interest in her work, which involves accounting and the voluminous details and records of the Grand Secretary's office.

PROCEEDINGS OF THE

GRAND SECRETARY'S REPORT

The Grand Secretary made the following report which was referred to the Finance Committee:

To the Most Worshipful Grand Master of North Carolina:

BRETHREN:

I herewith submit my thirteenth annual report as Grand Secretary for the year ending December 31, 1940:

RECEIPTS FROM ALL SOURCES

Dues for prior years-----		\$ 8,967.96
Dues for 1940-----	\$66,931.33	
Paid in advance-----	543.00	
Drewry Fund-----	1,845.00	
Permanent Fund-----	7,670.50	
Defunct Lodges-----	42.87	
Refund of Audits-----	382.50	
Dimits-----	170.00	
Codes-----	28.00	77,613.20
		<hr/>
		\$86,581.16
Less Intangible Tax-----		3.76
		<hr/>
Total-----		\$86,577.40

All of which was turned over to the Grand Treasurer.

Vouchers were drawn against the budget as follows:

	BUDGET	VOUCHERS
Oxford Orphanage Maintenance-----	\$45,000.00	\$45,000.00
Oxford Orphanage Debt-----	3,500.00	3,500.00
Oxford Orphanage Interest-----	720.00	720.00
Masonic and Eastern Star Home-----	11,000.00	11,000.00
Charity-----	1,000.00	365.00
Grand Secretary Salary-----	3,600.00	3,600.00
Grand Treasurer Salary-----	100.00	100.00
Grand Tiler Salary-----	25.00	25.00
Clerks-----	1,200.00	1,200.00
Masonic Service Association Dues-----	800.00	785.10
Grand Master's Conference Dues-----	25.00	25.00
Grand Secretary's Guild-----	10.00	10.00
Masonic Relief Association Dues-----	140.00	133.77
Grand Master's Expense-----	1,000.00	826.80
Grand Secretary's Travel Expense-----	500.00	34.25
Foreign Correspondence Expense-----	300.00	300.00
Grand Lecturers Salary-----	4,800.00	4,410.00
Audit-----	600.00	512.50
Grand Historian Expense-----	100.00	
Bonds-----	125.00	112.50
Printing Proceedings-----	2,150.00	1,027.04

GRAND TREASURER'S REPORT

The Grand Treasurer made the following report which was referred to the Finance Committee:

To the Most Honorable Grand Lodge in North Carolina in Grand Lodge Assembled:

I beg to submit herewith my seventh annual report:

Cash Balance on hand—January 1, 1940----	\$ 9,698.88	
Received from Grand Secretary-----	86,577.40	
Interest on bank balances-----	215.62	
		\$96,491.90
Less vouchers from Grand Secretary's office--	\$84,552.82	
Less Intangible Tax on Bank Balances-----	4.29	
		84,557.11
Balance on hand—December 31, 1940-----		\$11,934.79

RECEIPTS

1940—

Jan. 7—Balance -----	\$ 9,698.88
Feb. 9—Payment by Grand Secretary-----	15,000.00
Mar. 6—Payment by Grand Secretary-----	20,000.00
Mar. 26—Payment by Grand Secretary-----	10,000.00
Apr. 11—Payment by Grand Secretary-----	10,000.00
May 18—Payment by Grand Secretary-----	10,000.00
Oct. 19—Payment by Grand Secretary-----	5,000.00
Dec. 5—Payment by Grand Secretary-----	5,000.00
Dec. 10—Payment by Grand Secretary-----	5,000.00
Dec. 31—Payment in transit from Gr. Sec..	6,577.40
Dec. 31—Interest on Bank Balances-----	215.62
	\$96,491.90

DISBURSEMENTS

Vouchers from Grand Secretary-----	\$84,552.82
Intangible Tax -----	4.29
	\$84,557.11

BALANCE DECEMBER 31, 1940

Wachovia Bank and Trust Co., Raleigh----	\$ 224.20
Commercial National Bank, Charlotte-----	7,494.97
Industrial Loan and Investment Bank, Char.	4,215.62
	\$11,934.79

Respectfully submitted,

H. C. ALEXANDER, *Grand Treasurer.*

Forward from page 55----- 28,028

Losses:

Died -----	485	
Dimitted -----	331	
Suspended -----	998	
Expelled -----	3	1,817

Number Masons January 1, 1941----- 26,211

Loss ----- 544

CHARTERED LODGES

Number Lodges April 1, 1940----- 331

Charters arrested ----- 2

Charter surrendered ----- 1 3

328

NEW LODGE

On March 4, 1941, a dispensation was granted to a number of brethren in High Point to establish a lodge in the city to be known as ACACIA Lodge. The following officers were appointed:

Arno B. Goetze, Master; J. T. Tucker, Senior Warden; and T. Bennison, Junior Warden.

The following lodges have not filed their returns and must be cited to appear and show cause why their charters should not be arrested:

Rolesville, No. 156; Rowland, No. 335; Matthews, No. 461; Richlands, No. 638.

GRAND REPRESENTATIVES OF OTHER GRAND LODGES NEAR THE
GRAND LODGE OF NORTH CAROLINA

Commissions have been received and delivered to the following Grand Representatives:

South Carolina-----	E. C. Speight-----	Rocky Mount
Texas-----	J. T. Bundy-----	Greenville
South Dakota-----	J. S. Beverly-----	Oxford
Philippine Islands-----	J. M. Turley-----	Clayton
Veracruz, Mexico-----	Lon G. Turner-----	Burlington
Occidental, Mexicana-----	Charles A. Harris-----	Roxboro
Colombia at Barranquilla-----	E. E. Maddrey-----	Winston-Salem

GRAND REPRESENTATIVES OF THE GRAND LODGE OF NORTH CAROLINA
NEAR OTHER GRAND LODGES

By order of the Grand Master, commissions were issued to the following Brethren as our Grand Representatives near their Grand Lodges:

Indiana-----	H. E. H. Greenlief-----	Greencastle
Minnesota-----	Charles N. Pace-----	St. Paul
New Jersey-----	John Kiefer-----	Jersey City

GRAND LODGE OF NORTH CAROLINA

55

	BUDGET	VOUCHERS
Masonic Education -----	\$ 100.00	\$
Lodge Service Commission Expense-----	100.00	
Grand Master's Conference (expense G. M.)	50.00	
Grand Master's Conference (expense G. Sec.)	50.00	
Visiting other Grand Lodges (G. M.)-----	75.00	
Visiting other Grand Lodges (G. S.)-----	75.00	
Geo. Washington Mem. Delegates expense---	50.00	41.50
Masonic Service Asso. Delegates expense---	30.00	
Office Rent -----	1,050.00	1,050.00
Annual Expense Grand Officers-----	400.00	192.62
Annual Expense Grand Master-----	300.00	193.52
Annual Expense D. D. Grand Masters-----	700.00	840.45
Annual Expense Custodians and Lecturers--	150.00	90.89
Annual Expense Others (Visitors)-----	50.00	91.05
Annual Expense Credentials Committee----	30.00	30.00
Past Grand Master's Jewel-----	100.00	55.00
Past Grand Master's Apron-----	50.00	47.68
D. D. G. M. Visits-----	1,000.00	933.00
Contingent -----	1,000.00	406.95
Claudy Books -----	1,000.00	1,503.20
Interest Drewry Note-----	60.00	60.00
Code Commission Expense-----	300.00	69.46
Printing Return Blanks-----	150.00	
Fifty-year Buttons and Certificates-----	350.00	367.56
Reimbursements Grand Master-----	850.00	850.00
Office Expense -----	600.00	542.98
	<u>\$85,365.00</u>	<u>\$81,052.82</u>
Back Appropriation M. and E. S. Home-----	3,500.00	3,500.00
	<u>\$88,865.00</u>	<u>\$84,552.82</u>

CHARTERS ARRESTED

Parkton, No. 541—Arrested March 27, 1941.

Shawnee, No. 382—Arrested April 8, 1941.

CHARTER SURRENDERED

White Rock, No. 392—May 16, 1940.

ESTIMATE OF MEMBERSHIP

Total number of Masons January, 1940-----	26,755
Increase:	
Error in 1939 returns-----	1
Raised during 1940-----	689
Admitted -----	364
Reinstated -----	219
	<u>1,273</u>
	28,028

Greenville.....	284	C. T. Munford
Vance.....	293	D. E. Carter
		E. Y. Gentry
		J. M. Chambers
Atlantic.....	294	Samuel W. Weston
Clay.....	301	C. H. Haigler
Eureka.....	317	A. H. Etheridge
Wilmington.....	319	Robert C. Cantwell
Fairview.....	339	D. M. Baker
Hickory.....	343	J. H. Patrick
		Jones W. Shuford
		R. L. White
Durham.....	352	T. E. Allen
		R. L. Holloway
East LaPorte.....	358	John A. Hooper
Snow.....	363	J. L. Glen
State Line.....	375	T. B. Price
Youngsville.....	377	John F. Mitchell
		J. W. Woodlief
Pigeon River.....	386	John B. Smathers
Orient.....	395	Walter Smallbones
		Whitfield P. Toomer
University.....	408	M. C. S. Noble
Bula.....	409	T. M. Tisdale
Montgomery.....	426	W. J. Martin
Oconee.....	427	A. M. Bennett
		T. C. Buchanan
Vanceboro.....	433	S. E. Whitford
Dillsboro.....	459	R. F. Jarrett
Mooreville.....	496	M. W. White
Spencer.....	543	W. D. Hutchinson
		T. H. Kritzer
Vesper.....	554	J. M. Penley
Doric.....	568	L. G. Hinnant
Kernersville.....	669	W. C. Michael

Respectfully submitted,

JOHN H. ANDERSON, *Grand Secretary.*

GRAND AUDITOR'S REPORT

The Grand Auditor made the following report which was referred to the Finance Committee:

To the Most Worshipful Grand Lodge of North Carolina:

I have audited the financial records of the Grand Secretary, Grand Treasurer, Custodians of the Permanent Fund, Oxford Orphanage, the Masonic and Eastern Star Home, and the Masonic Temple Construction Company. Complete financial statements and reports have been rendered and are on file in the office of the

New York.....	George A. Gentes.....	Buffalo
Manitoba.....	Robert Peel.....	Miniota
Occidental Mexicana.....	Luis Mendez.....	Guadalajara
Chihuahua, Mexico.....	Zacarias Mirimon.....	Ojinaga

During the year 1,481 Twenty-five Year certificates were issued and delivered to the brethren entitled to them.

Fifty Year emblems were presented to the following 80 members:

FIFTY YEAR BUTTONS

St. John's.....	1	Sigmon Solomon
		Herbert McClammey
		Z. A. Murrell
		Frank M. Jolly
		Walter E. Storm
		D. C. Whitted
Charity.....	5	Francis D. Winston
Unanimity.....	7	E. R. Conger
Phoenix.....	8	Eugene L. Rensburg
Caswell Brotherhood.....	11	B. S. Graves
Statesville.....	27	J. D. Cochran, Sr.
Stokes.....	32	J. A. Kennett
Liberty.....	45	E. P. Lowe
		Jacob Michael
Hiram.....	98	H. E. Faison
Mt. Hermon.....	118	J. G. Barnett
		Sam M. Riddle
		Arthur J. Wills
		C. E. Wood
		George E. Lee
Gatesville.....	126	J. A. Eason
Hanks.....	128	William D. Maner
Mocksville.....	134	Jacob Stewart
		O. L. Williams
Lincoln.....	137	James M. Davis
Mt. Vernon.....	143	N. H. Heritage
Junaluskee.....	145	Frank T. Smith
Adoniram.....	149	D. T. Winston
Knap of Reeds.....	158	Coran Tilley
		A. C. Wilkins
Winston.....	167	William A. Blair
Blackmer.....	170	J. J. Reagan
Balfour.....	188	John M. Betts
Wm. G. Hill.....	218	Zebulon V. Peed
Mystic Tie.....	237	George C. Conley
Catawba.....	248	W. B. Gaither
		George McCorkel
Pythagoras.....	249	W. A. Rourk
Lee.....	253	W. J. Allen
		L. L. Gwaltney
Waynesville.....	259	Alden Howell
		W. T. Lee
Hibriten.....	262	M. G. Shearer
		J. Wm. Suddreth
Unaka.....	268	Marcellus Buchanan

than ever appropriate that we be continually reminded of our duty to our country, both as citizens and as Masons. We recommend that the ceremony be continued.

We subscribe whole-heartedly to the commendation of the Superintendents of Oxford Orphanage and of the Masonic and Eastern Star Home, in their efforts to maintain the high standards of service rendered at these institutions.

The Orphans' Friend is named in the Code as "the official organ of the Grand Lodge" and its columns are always available for the publication of official messages to the Craft, however, no officer of the Grand Lodge is charged with the responsibility of supervising the material published. We join the Grand Master in extending our thanks to Brother Pinnix for the work he has done and is endeavoring to do. We hope that the special committee appointed to study plans for changes in the make-up and method of distribution of this paper will evolve some practicable plan for increasing its usefulness.

The necessity for improving our system of ritualistic instruction is clearly evident and of primary importance. The conclusions reached by the Grand Master as to our present urgent need for a fixed standard are sound and convincing. We concur in his recommendations and refer this entire matter to the Board of Custodians.

We approve the Grand Master's recommendation with reference to the withdrawal of such Educational Loan Funds as are not being used by the colleges to which they are allocated. The corpus of this fund was composed of joint contributions from the Grand Lodge, the Grand Chapter, the Grand Commandery, and the Scottish Rite. Our Committee on Educational Loan Fund is composed of representatives of each of these bodies, and to them is referred the matter of handling and the disposition of the recovered portion of these funds.

We agree with the Grand Master that the Lodge Building at Halifax is a Masonic Shrine not only for the Masons of our Grand Jurisdiction, but also for those of the 26 other Grand Jurisdictions that can trace their Masonic lineage through this Grand Lodge, and that it should be preserved. We recommend that the incoming Grand Master appoint a committee to consider this matter and present their findings at the next Annual Communication.

The benefits derived from our membership in the Masonic Service Association and in the George Washington Masonic National Memorial Association, and from attendance at the Grand Masters' Conference, are well known to this Board and are believed to be sufficient to warrant our continuing to send representatives to their annual meetings.

We approve the decision of the Grand Master not to participate in the program sponsored by the Masonic Service Association, for Masonic Fellowship Service in the armed forces of the United States. We feel that the plan he has inaugurated for such work in

Grand Secretary. In my opinion, these reports show the financial condition of the various interests of Grand Lodge at December 31, 1940, and the result of operations for the year ended on that date.

Fraternally submitted,

K. W. PARHAM, *C. P. A., Auditor.*

BOARD OF GENERAL PURPOSES

The Board of General Purposes made the following report which was adopted:

In compliance with provisions of our Code your Board of General Purposes has read very carefully and with sustained interest the most excellent address of the Grand Master. Before proceeding with the distribution of the several matters contained therein, we desire to comment briefly on some of the topics covered in the address.

We feel that this Grand Lodge has been most fortunate in having had at its head during the past year, one who has such a profound knowledge of the real principles of Masonry, such a keen and loyal interest in their advancement, and one who has given such true and devoted service to the welfare and continued prosperity of the Craft in this jurisdiction.

His conception of Masonry, its moral and political philosophy, its ideals, and its mission in the world, is couched in language clear, cogent, and inspiring. It is hoped that the representatives of the lodges here assembled will have the address read in full at the next regular communication of their lodges so that the membership at large may be inspired to greater effort in preserving and maintaining these ideals.

We note with pleasure that the general condition of Masonry in North Carolina is good. The small loss in membership reported is apparently due entirely to the change in the law relating to suspension for non-payment of dues, and many of those suspended in December have since been restored to membership. Such losses are neither recurrent nor indicative of a downward trend.

The Grand Master was exceedingly modest in saying he was instrumental in having produced the moving picture showing activities at the Oxford Orphanage and at the Masonic and Eastern Star Home. It is our understanding that he conceived the idea and defrayed practically all the cost of its execution. We wish to record our hearty appreciation of this effort, and we are sure the Boards of Directors of these two institutions will testify as to its great benefits.

We heartily approve the order issued by the Grand Master requiring all lodges to conduct the ceremony pledging allegiance to the American Flag at every meeting. In times like these it is more

of Democracy, for without these slavery and misery would be the lot of mankind and life would be empty and without hope.

THAT we commend the policy and purpose of the Government of the United States to extend by every possible means, appropriate aid and assistance to Britain, Greece, China, Yugoslavia, and to the people of other nations who are forced to oppose unjustified aggression, and to fight to sustain the principles of Democracy, and to maintain their independence and national existence.

THAT we condemn the persecution, imprisonment and murder of Masons for no reason other than that they are Masons, in Spain and other Continental European countries by ruthless and irresponsible despots who seek to destroy all peoples and institutions whose humanitarian ideals tend to thwart their diabolical designs. We extend to our brethren in all countries where Masonry is being suppressed and the imprisonment of Masons is practiced, our sincere sympathy and fraternal good will, and we express the hope that the end of their persecution and suffering may be near at hand.

WHEREAS: The following motion was passed by the Grand Lodge of North Carolina at the Annual Communication held in the City of Raleigh, North Carolina, January 22, 1931: (see page 200 Proceedings of 1931.)

"Past Grand Master Andrews then moved that this special fund (referring to the Permanent Fund) be turned over by the Grand Treasurer to the TRUSTEES of the North Carolina Masonic Foundation and when the cash amounted to \$100,000.00, the income from this sum be annually turned over as receipts, to the Grand Treasurer to be included in the General Fund.", and

WHEREAS: There are no Trustees for the North Carolina Masonic Foundation but five Directors of the Corporation, and

WHEREAS: It was the intention to make the North Carolina Masonic Foundation the Trustee of said fund, now, therefore, be it

RESOLVED: That the North Carolina Masonic Foundation, Inc., be, and it is hereby appointed trustee of the permanent fund of the Grand Lodge of North Carolina, and of all moneys, securities or other property heretofore allocated or which may hereafter be allocated to said permanent fund, and the Grand Master and Grand Secretary, be, and they are hereby authorized and directed to enter into an appropriate trust agreement on behalf of the Grand Lodge of North Carolina with the North Carolina Masonic Foundation, Inc., and they and all other persons having possession of any securities, moneys or other property belonging to or allocated to said permanent fund are hereby authorized and directed to trans-

this jurisdiction will amply meet the present needs without financial embarrassment.

The Grand Master calls to our attention the attacks being made on Freemasonry, and admonishes us to be active, energetic and determined in its defense. This is an insidious movement and we should be alert and prepared to take appropriate steps to prevent its advancement.

He extends our sympathy to our Brethren in foreign lands, and reaffirms our position as Masons in being loyal to our Government and supporting its policies. On such matters there can be no possible dissent.

He further calls attention to the efforts being made to divert public school funds to sectarian and private uses. It is important that we, as citizens, should be warned of these efforts and take proper steps to prevent their fulfillment, even though as Masons, under our Declaration of Principles, we can take no official action.

All parts of the Grand Master's address which deal with matters of law we refer to the Jurisprudence Committee; financial matters to the Finance Committee; items which concern the Oxford Orphanage and the Masonic and Eastern Star Home, to the Committees, respectively, on those institutions; other matters are assigned without further specific references to the Committees which should properly consider them.

Respectfully submitted,

HARRY T. PATERSON, P. G. M., *Chairman*,
R. C. DUNN, P. G. M.,
H. M. POTEAT, P. G. M.

The following resolutions were introduced and adopted:

BE IT RESOLVED: By the Grand Lodge, Ancient, Free and Accepted Masons of North Carolina, assembled at Asheville, North Carolina, in this its 154th Annual Communication, this the 16th day of April, 1941:

THAT we, as Americans and as Masons reaffirm our time-honored devotion to the principles of Democracy as written into the Constitution of the United States, and the American Bill of Rights, and as exemplified in the form of government of our Republic. So believing, we conceive it to be the sacred duty and the solemn obligation of our President, and of the Congress of the United States, and of all other public officials, at all times, and especially in these times when there are powerful forces organized and led by conscienceless tyrants who are seeking desperately to destroy every human right, every ideal of Democracy, and to reduce the whole of the human race to a state of subjection, to defend and to protect, to the last limit of our national strength and to the last farthing of our national resources, the ideals and principles

open lodge or in writing at any time before the degree is conferred, provided such member shall state that he intends to prefer charges as provided in paragraph three (3) of Section 128, and provided further that such charges are filed with the Secretary of the lodge within ten (10) days after the date of such objection. If such charges are not filed within the said ten (10) days then the candidate may be advanced as if no objection had been made. (Annotate to Section 128).

The Grand Orator made a fine address, but we regret we were unable to secure the manuscript.

General C. P. Summerall was called on and made some very stirring and interesting remarks.

The minutes were read and approved and the Grand Lodge called from labor to refreshment until 9:00 o'clock Wednesday morning.

fer and deliver the same to the North Carolina Masonic Foundation, Inc., pursuant to such trust agreement.

RESOLVED: That the Finance Committee is hereby directed to prepare and submit its report, accompanied by a budget of estimated receipts and disbursements, not later than 8:00 p. m., Wednesday, April 16, 1941, the same to be taken up as first order of business after election of Grand Officers.

RESOLVED, Further: That all reports of Institutions, Officers and Committees, and all motions or resolutions carrying appropriations or expenditures of money shall be presented to, and acted upon by, the Grand Lodge, on or before 12:00 noon, Wednesday.

RESOLVED, Further: That all such reports, motions of resolutions coming in after the last named hour shall be carried over to the Grand Lodge of 1942.

The following resolution was introduced and referred to the Finance Committee. (Adopted):

RESOLVED: That the Grand Lodge of North Carolina appropriate fifty dollars for the erection of a stone step in the flight of steps leading to the Masonic Marker at Black Gap, Great Smoky Mountain National Park.

WATSON N. SHERROD. P. G. M.

The following resolution was introduced and referred to the Jurisprudence Committee. (Adopted):

BE IT RESOLVED, That Regulation Number 159 be repealed.

The following resolution was introduced and referred to the Jurisprudence Committee and laid over until next year:

BE IT RESOLVED, That paragraph 9 of Section 151, Chapter XXIII, of the Code be repealed.

The following resolutions were introduced, referred to the Jurisprudence Committee and adopted:

BE IT RESOLVED, That the following be adopted as a Regulation:

REG. 281—In all cases where a transcript of a trial is required to be filed with the Grand Secretary under the Code, two copies shall be filed, one copy of which shall be forwarded by the Grand Secretary immediately to the Chairman of the Committee on Appeals.

BE IT RESOLVED, That the following be adopted as a Regulation:

REG. 282—If any member of a lodge desires to object to the passing or raising of a candidate such objection may be made in

4. The problem of a proper auditorium is called again to the attention of the Grand Lodge. This becomes more pressing each year, as the old building deteriorates.

5. The lodges are urged to assist in the promotion of the Singing Class that we may not lose our valuable contact with the institution.

6. The Grand Lodge is urged to take all measures necessary to place in the hands of all Masons in the State, The Orphans' Friend, that they may keep in touch with the Masonic activities in the state.

7. Masons are reminded that contributions are deductible from income tax reports and inheritance taxes, and that the institution presents an admirable place for the establishment of memorials. The endowment of the institution should be enlarged by gifts and legacies.

8. Finally, all Masons are urged to visit the Orphanage and see for themselves what a fine work is being done there that they may feel proud that the Masonic Order has not forgotten its obligation to these children who are in great need.

It has been a real pleasure and privilege to serve on this committee of the Grand Lodge for the Oxford Orphanage.

Respectfully submitted,

W. E. CALDWELL, *Chairman*,

W. L. McIVER,

J. E. ROOKER, JR.,

CHAS. P. ELDRIDGE, *Ex-officio*,

JAS. E. SHIPMAN, *Ex-officio*.

The Educational Loan Fund Committee made the following report which was adopted:

REPORT OF THE EDUCATIONAL LOAN FUND COMMITTEE

For the Year 1940-'41

The usual form of report has been received from each of the institutions at which the Masonic Educational Loan Funds were placed, with the following exceptions:

Brevard College—Which made no report last year, notwithstanding repeated requests.

Davenport College—Has been discontinued and the Loan Fund is in the form of notes, some of which are in the hands of the Committee.

Queens College—Gave up the Loan Fund and the original amount of \$2,500 is on deposit in the Wachovia Bank and Trust Company, Raleigh, N. C.

In analyzing these reports there seems to be but little difference in the reports of previous years, except that each of the

SECOND DAY—MORNING SESSION

The Grand Lodge was called from refreshment to labor at 9:30 o'clock Wednesday morning, in the Masonic Temple, by M. W. Thos. J. Harkins, Grand Master.

Prayer was offered by the Grand Chaplain.

The Oxford Orphanage Committee made the following report which was adopted:

REPORT OF ORPHANAGE COMMITTEE

The Oxford Orphanage Committee takes pleasure in reporting on another very successful year in the relations between the Masonic bodies of the state and the institution at Oxford. The committee held a meeting at the Orphanage in the fall and found great pleasure and profit in looking around the place and talking with Bro. Proctor about the problems of the institution as they affected the Grand Lodge Committee. The improvements made in several cottages as the result of remodeling and refurnishing and the new arrangements in the basement of the Infirmary for the handling of the clinic were of particular interest.

The committee wishes again to express its thanks to the lodges of the state for their cooperation in the Thanksgiving campaign. Though no unusual efforts were made and in spite of the many demands for contributions to other needs, the fund raised exceeded that of the year 1939. For the record of the year's work the committee refers to the printed report of the Superintendent herewith submitted. They desire to call particular attention to the fact that the Orphanage was able to live within its income not only without losing efficiency in its operation but actually while making important advances in its material plant.

The spirit of instructors, staff and children, guided and inspired by the precept and example of Bro. and Mrs. Proctor is at its usually high level.

The Committee submits the following recommendations and requests:

1. All lodges are requested to send their collections to the Orphanage quarterly or at regular intervals.

2. Many lodges instead of sending flowers to the funeral of a deceased brother give the money to the Orphanage Library for the purchase of a book which is marked with the name of the brother thus commemorated. A letter is written to his family by the Superintendent. This practice is suggested to the lodges for their consideration.

3. The lodges are urged to cooperate fully next fall in the Thanksgiving campaign that the Orphanage may continue to meet its obligations and improve its equipment.

The Committee on Charters and Dispensations made the following report which was adopted:

To the Most Worshipful Grand Lodge of North Carolina:

We, the undersigned Committee on Charters and Dispensations, beg to report:

Application for a charter for Acacia Lodge, U. D., at High Point, N. C., has been referred to us.

We have met with a committee from said lodge, and after examining their books and records, find the same to be in order.

We also find the need of another lodge in the city of High Point exists. We, therefore, recommend that their petition be granted and a charter be issued by this Grand Lodge.

Fraternally submitted,

D. E. BULLUCK,

R. E. LEVAN.

The representative to the George Washington Masonic National Memorial Association made the following report which was adopted:

REPORT OF REPRESENTATIVE TO THE GEORGE WASHINGTON MASONIC
NATIONAL MEMORIAL ASSOCIATION

The George Washington Masonic National Memorial Association held its annual meeting on February 22, 1941, as usual, at the Memorial. Present were representatives of almost every Masonic Grand Lodge in the United States.

The most important item of business was the adoption of a resolution which would guarantee the care and maintenance of the Memorial pending the completion of its endowment fund. This was done so as to make the memorial a place acceptable for the reception of the George Washington items now held by Alexandria-Washington Lodge in a place in Alexandria which is very far from being fire safe. It is hoped that at some time in the near future the Memorial may receive these priceless Washingtoniana.

The Association has a never-varied custom of permitting the representatives of Grand Lodge or other bodies to come to the front and present their donations while the meeting is being held, and this year as usual there were liberal amounts received. The total of these this year was about seventy thousand dollars. This with funds on hand will permit work to be begun on the completion of the lodge room and other space in the Memorial during the year unless war conditions preclude this possibility. The finishing of these rooms will enhance the popularity and usefulness of the Memorial.

The item of most emphasis among the policies of the Association is the recommendation that all Grand Lodges collect the sum

past two or three years there seems to be somewhat more money that is not loaned than in the preceding report. That is not true of all the institutions, but of a number of the larger ones.

The fund appears to be administered as well as it has been in the past, but there are still many old notes that will probably never be collected. Not all of the institutions itemized their individual notes, but in the few that did we note many that are from eight to twelve years old, and it would appear doubtful if they will be collected. The fact that present loans now require endorsement of responsible parties will undoubtedly lessen the loss from this source.

The fact that financial aid in the form of loans and grants can be secured from other sources under considerably more favorable conditions than those required in this fund, results in comments from quite a number of the institutions, which leads us to believe that this fund is not as useful as it originally was.

The amount of outstanding loans at all the institutions totals \$82,997.22, but this amount undoubtedly includes a considerable number of notes that will be uncollectible, but there is no method of your Committee determining what this amount will be.

At one institution where the treasurer has had more experience in handling student loan funds than any of the others, he states that more money could be loaned, but not safely and that the loanees do not always prove worthy.

At one of the institutions that has been probably the most successful of any in handling the loan funds, the original amount of \$2,500 allotted to this institution has resulted in 86 loans, totaling \$17,402.00; this being an excellent illustration of how useful this fund has been where it is watched carefully and worthy students only selected. In one of the other larger institutions where the initial grant was \$5,500.00 there have been 760 loans made, in value \$31,496.00.

It seems to your committee, however, that the outstanding feature of these reports is the summary of the money on hand in this fund on January 1, 1941, that was available for loans—in other words, was not active. Including the \$2,500 from Queens College, the Masonic money on hand at all the different institutions, ready to be loaned, was \$22,308.83. It may be that this particular date January 1, 1941, does not represent the average condition of this loan fund, but if it does it would seem that there is too much of this money idle and might be used to advantage in other Masonic directions.

The committee will have the reports of the individual institutions ready for inspection of any of the brethren who wish added details.

Respectfully submitted,

WM. B. HODGE,
THOMAS J. HARKINS,

ROSS SHUMAKER,
W. R. SMITH.

Here appear some items of importance:

(1) The job of preparing biographical sketches of the Past Grand Masters has not been completed and brought up to date. When this series is complete it will in substance be almost a history of the Grand Lodge itself. During the past year, Grand Masters Claude L. Pridgen and Francis D. Winston died. There came to the Grand Secretary from Florida a request for an obituary sketch of Past Grand Master Pridgen. On investigation, no sketch could be found. It was after his term in 1917 that the practice of publishing the sketch of the Grand Master presiding, in the Proceedings, was instituted.

Certain distinguished brethren have agreed several years ago to prepare sketches of Past Grand Masters who lived in Wilmington, but so far none has been produced by them. It is hoped that they will soon go into production.

(2) The histories of several of the subordinate lodges have been prepared, and those of others are in process of preparation. The best manner ever found to stimulate such production is to make such histories the centers of special occasions in those or other lodges. Attention is directed to the forthcoming observance of the 175th anniversary of the founding of Blandford-Bute Lodge, which will produce histories of Johnston-Caswell Lodge and of Louisburg Lodge in this state and of Blandford Lodge, No. 3, of Virginia.

This process of producing lodge histories in this manner should receive every encouragement. Centennial anniversaries should be celebrated for fiftieth birthdays of lodges, or other similar occasions, with historical sketches. The District Deputy Grand Masters could and should ascertain whether such events are due to occur and if so, work with the lodges to produce their observance.

(3) There are literally hundreds of Masons of distinction whose biographies should be prepared, read on special occasions in the lodges, and preserved in the permanent records for their Masonic and historical value. In the older days, many prominent men served as Deputy Grand Masters, for instance, whose lives are not yet made a matter of literary record anywhere. This process should go into the younger lodges as well as the older ones; east as well as west, and to the uttermost bounds of the state.

(4) This writer has a sketch of the Mars Hill branch of the Oxford Orphanage, which will be worth printing. Other items of similar nature are capable of production with relatively small expenditure of labor and time.

Altogether, the office of Grand Historian has the past year initiated several projects, continued others, and completed very little for the reasons stated above.

Respectfully submitted,

J. EDWARD ALLEN, *Grand Historian.*

of one dollar from each initiate in every lodge, this sum to be donated to the Memorial. It is recommended that this Grand Lodge give serious consideration to this matter at this time.

Attention is directed to the fact that not in a decade has this Grand Lodge made any donation of any importance to the Memorial. The Grand Lodge of North Carolina definitely went on record as committing itself to the support of the Memorial, and for four years it put into its per capita tax each year the sum of twenty-five cents for the Memorial. After this our Grand Lodge just stopped short. On the basis of one dollar and seventy cents per capita of our membership in 1932, we are much short of our quota necessary for the completion of the Memorial. It is believed that there is no good reason why we should not make further donations by the method of one dollar per capita from initiations.

The Grand Lodges of the United States, with one single exception, are solidly behind this great venture, and are making real efforts to complete their quotas, and the various bodies which make lodge membership a prerequisite are also doing their part. While progress for some years has been slow, yet there is room for the belief that the completion of the Memorial is definitely nearer. But if all Grand Lodges should have been as inactive recently as North Carolina, the end would be afar off in the dim and indefinite future.

Respectfully submitted,

J. EDWARD ALLEN.

The Grand Historian made the following report which was adopted:

REPORT OF GRAND HISTORIAN

A year ago, without previous consultation, the Most Worshipful Grand Master did me the honor of appointing me to the high honor of the position of Grand Historian. To say that I appreciated the honor thus conferred and inferred is but a trite statement of fact. To say that I would have accepted this honor if it had been tendered to me in advance with explicit understanding that I was to finish any definite piece of work within the year, is taking for granted some things which are quite doubtful.

This Grand Lodge is not unaware of the fact that I attempted to serve it as its Grand Master up to a year ago for the whole space of one year. The Grand Lodge perhaps is not aware of the fact that it has taken the whole of this succeeding year to get my professional work as superintendent of public instruction in my county reorganized and going at full efficiency. It is for that reason that the year just ending has been probably the most difficult one next to the year in which I served as Grand Master, for me to do a good job of work as Grand Historian of this Grand Lodge. Much has been begun, but very little has been brought to completion.

Inasmuch as this matter will doubtless be discussed at greater or less length in the progress of the Annual Communication of this Grand Lodge, it is not necessary that this report shall duplicate such discussion.

It is recommended that The Grand Lodge shall retain its membership in the Masonic Service Association, and that the Finance Committee shall include in the budget provision therefor.

Respectfully submitted,

J. EDWARD ALLEN, *Representative*

The following memorials were presented and ordered spread upon the minutes and copies sent to the families:

CLAUDE LEONARD PRIDGEN

GRAND MASTER 1917

April 14, 1877—February 6, 1941

Claude Leonard Pridgen was born April 14, 1877, in Kinston, North Carolina, the third son of the late James A. Pridgen and Mary Ann Whitehurst Pridgen. He attended Wake Forest College, did pre-medical work at the University of North Carolina, graduated from Jefferson Medical College, Philadelphia, and did post graduate work in Edinburgh, Scotland, and at Johns Hopkins, Baltimore.

He practiced his profession for some years at his native home, and in 1910 became affiliated with the North Carolina State Board of Health. He moved to Wilmington in 1915 where he quickly became one of the city's most highly respected physicians.

His Masonic record shows that he petitioned St. John's Lodge, No. 4, Kinston, April 23, 1902. He was initiated May 28; passed June 4; and raised June 7, the degrees being conferred within nine days. A year later he was elected Senior Warden and was made Master in 1904. He was commissioned District Deputy Grand Master for the Kinston district in 1908 and served in that capacity through 1909. He was started in the Grand Lodge line as Grand Marshal in 1908 and was elected Grand Master on January 17, 1917, and installed the following day. He was awarded a Grand Lodge certificate July 22, 1940, for twenty-five years or more of continuous Masonic membership.

His York Rite work was conferred in Kinston and in Raleigh, their records showing: Caswell Chapter, No. 38, Royal Arch Masons, Mark Master degree October 14, 1903, Past Master degree October 20, 1903, Most Excellent Master degree October 20, 1903, Royal Arch degree October 22, 1903. He was High Priest from 1905 to 1908. Enoch Council, No. 5, Raleigh, conferred upon him the Royal and Select Master degrees June 15, 1904. He helped to organize the Kinston Council, No. 11, November 23, 1906, and was Thrice Illustrious Master from its organization to 1909. Raleigh Commandery, No. 4, Knights Templar, conferred upon him the

The representative to the Masonic Service Association made the following report which was adopted:

REPORT OF REPRESENTATIVE TO
THE MASONIC SERVICE ASSOCIATION OF THE UNITED STATES

The Masonic Service Association met in annual meeting at Washington, D. C., on February 20. Present were representatives of practically all member jurisdictions and a large number of others, visitors but interested in the proceedings.

The Association is in excellent condition financially, and its program for the past year has been well received.

Scarcely is it possible to give praise too high to the quality of the material which has been sent out by Bro. Carl H. Claudy, the Executive Secretary. The Masons of North Carolina are not unfamiliar with the short talk bulletins, the Masonic plays, and many other sorts of assistance which come from the office of the M. S. A. Moreover, the Claudy Books have been presented to literally thousands of candidates for the degrees in our several lodges in the past few years and all of these have profited by them.

The Masonic Service Association has experienced a history of several changes. Organized at the close of the First World War because the United States Government told Masonry that the government could not deal with 49 Grand Lodges with respect to military morale work but would have to deal with some central organization, it went into educational work in a manner which for a time displeased several Grand Lodges and several withdrew from its membership. Afterward its policies and its financial structure underwent a complete overhauling, and today a substantial majority of the Grand Lodges of the United States are compassed within its membership.

By far the outstanding item in the agenda of the Masonic Service Association in its Annual Meeting of 1941 was the resolution that it should act for Grand Lodges requesting this service, with the United States armed forces in morale work. It appeared that the United States defense organizations had taken the same stand as in the last world war; that it cannot deal with local lodges or Grand Lodges in such matters any more than it could with a local civic club or church; that therefore it was highly important that there be a Masonic clearing house for such work; that there is a definite need for such work in a number of the army concentrations and the need is growing more acute; and that there already are such Masonic centers in some of these.

It was finally resolved by a large majority that the Masonic Service Association will act in such work if and when it is asked to do so by the Grand Master of the jurisdiction in which such work is to be done.

While serving overseas Dr. Pridgen was gassed and this left his health in such condition that he moved to the milder climate of Florida on his return from overseas, and practiced his profession at Waldo for ten years, after which he retired and removed to Gainesville, Florida, where he was active in church and civic affairs until the end.

He was organizer of the Gainesville Chapter of Voiture, No. 472, Forty and Eight, serving as Chef De Gare. He served as state chairman of the American Legion Honor Society until his health failed in 1939, and held the state office of Grand Medecin. His fraternal connections, in addition to those detailed above, included the Shrine and Beta Theta Pi. He was an honorary member of the Gainesville Bowling Association.

Dr. Pridgen took an active part in the development of Gainesville's recreational program. Prominent in church work, he had served as chairman of the board of deacons of the First Baptist Church and was for several years teacher of the Business Women's Bible Class which was named in his honor The Claude L. Pridgen Class. He served as chairman of the Alachua County Chapter of the American Red Cross, and was active in Boy Scout work, being a charter member of Boy Scouts of America.

He died February 6, 1941, at the age of 64 in the county hospital at Gainesville, Florida, following a lingering illness, the immediate cause of his death being a heart attack. Funeral services were held at the First Baptist Church, Gainesville Lodge, No. 41, F. and A. M., having charge of the service at the grave, Haisley Lynch Post, American Legion, participating.

Besides his widow, Mrs. Ila Rountree Pridgen, Dr. Pridgen is survived by one son, Leonard, one daughter, Miss Ann Pridgen, and one granddaughter, Glenda Pridgen of Gainesville, Florida; two sisters, Mrs. J. G. Poole of Kinston, N. C., and Mrs. H. W. Cutchen of Rocky Mount, N. C.; one brother, Dr. J. H. Pridgen of Waco, Texas, and his stepmother, Mrs. J. A. Pridgen of Kinston, N. C.

We cannot believe his light is extinguished because his earthly existence is ended.

"If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn and make it burst from its prison wall, will He leave neglected in the earth the soul of man who was made in the image of his Creator?

"If He stoops to give the rosebush, whose withered blossoms float upon the breeze, the sweet assurance of another spring-time, will he withhold the word of hope from the sons of men when the frost of winter comes?

"If matter, mute and inanimate, though changed by the force of Nature into a multitude of form, can never die, will the imperial spirit of man suffer annihilation after it has paid a brief visit, like a royal guest, to this tenement of clay?

Red Cross, Temple, and Malta Orders on January 6, 1905. He demitted to become the first Eminent Commander of St. Paul's Commandery, No. 18, at Kinston in 1907. He held his York Rite membership in these three bodies until his death.

He received the Scottish Rite degrees in Johnston Blakely Lodge of Perfection (4°-14°) and Cape Fear Chapter of Rose Croix (15°-18°) October 13, 1919, Liberty Council of Kadosh (19°-30°) October 14, 1919, and Wilmington Consistory (31°-32°) October 15, 1919, at Wilmington, and was a member of those Bodies at the time of his death.

Although not affiliated with a blue lodge, or the York Rite Bodies, in Wilmington he was nevertheless, very active in all Masonic Bodies there. He was a ritualist par excellence; moreover, he was a Masonic student, and it was a genuine pleasure to hear him at work in the various degrees. He was an active member of the First Baptist Church of Wilmington and was teacher of the Helping Hand Sunday School Class. During 1916, while he was Deputy Grand Master, he was also Acting Grand Master during the time his superior officer was out of the state. It was while living in Wilmington in 1917, that he became Grand Master of the Grand Lodge of North Carolina. In September of this year he was called into Army service with the Medical Corps as Surgeon of the 113th Field Artillery with the rank of Major.

Though he was unable to perform the duties of Grand Master from September 18, 1917, while serving his country at Camp Sevier, South Carolina, his interest in the fraternity was sustained. Even a casual reading of his address and report to the Grand Lodge in 1918 shows the careful and painstaking way in which he administered the duties of Grand Master, and a more careful examination will reveal his deep understanding of Masonry, its laws, its customs, and its philosophy.

He revived one lodge, and granted dispensations for five new ones. He issued a dispensation for and assisted in the formation of Army Lodge "A" which confined its activities to applications from North Carolina soldiers in the 113th Field Artillery.

To quote from the History of the 113th Field Artillery: "The first meeting of the lodge was held in the Masonic Temple at Greenville, January 12, 1918, and was opened by Grand Master Pridgen. It was the first experience of meeting 'upon the level' that the Masons there assembled had had for many months. They had been in the army for more than six months and army rank and circumstance is pretty well defined and rigidly maintained. Here for the first time in his military experience Brother Buck Private met Brother Brigadier General and Brother Colonel on perfect equality of footing and found that they were human beings after all, and not the tyrants that he had been watching from afar with fear and trembling."

and sweet scented buds were scattered on the stone floor. This done, the door of the tomb was hermetically sealed. Two centuries passed and secrets of state demanded that the tomb be opened. Accordingly it was done. To the wonder of the officials the lamp was found burning as bright as when placed there two centuries gone, and bud and flower were as fresh, beautiful and odorous as they were when loving hands plucked them from the royal garden.

And so it is with the memory of our departed Brethren. As we open our hearts here on each recurring anniversary, the lamp of our friendship is as bright, and the beautiful flowers of our love for them are as fresh and fragrant, as when in life they moved among us, grasped our hand in fraternal greeting and loved us as we loved them.

Frank Winston is dead. What words of sadness these, bringing tears to the eyes of the thousands who knew him, untold grief to those of his immediate family, unquenchable sorrow to those bound to him by the tie that only death can break. What a life he lived! Active in church, in politics, in education, in the practice of law, in all affairs in which his fellowmen was concerned, he led an exceedingly busy life.

Francis Darnell Winston was the son of Patrick Henry and Martha Elizabeth (Byrd) Winston. He went to Horner School in Oxford and was the first student to enter the University of North Carolina after the Civil War, beating his brother, Robert W. Winston, in a foot race to gain that distinction. He graduated from Chapel Hill in 1879 with an A. B. Degree, and then went to Cornell University where he studied journalism and literature. Returning home he read law with his father and for two years was clerk of the Superior Court for Bertie County. He studied law at Dick and Dillard's Law School in Greensboro, and in January, 1881, procured his license. He entered the practice of law with his father and at the same time he assumed the management of his father's large estate, a duty which he undertook in connection with the practice of law. In 1897 he entered the Senate of North Carolina from the Senatorial District comprising Bertie and Northampton Counties. While in the Legislature he was elected a Trustee of the University of North Carolina, and was re-elected to such office until he died. He enjoyed meeting with the Trustees possibly more than any other duty which he was called upon to perform during his long life. In 1898 and again 1900, and in 1927 and 1929, he represented Bertie in the Lower House of the North Carolina Legislature. As Lieutenant Governor under Governor Glenn 1905-1909, as Judge of the Second Judicial District of North Carolina, appointed by Governor Aycock, as U. S. District Attorney for the Eastern District, he was appointed by President Wilson and served during the years 1914-1916; he was appointed emergency Judge of the Second Judicial District by Governor MacLean.

"Never. Let us rather believe that He who in His apparent prodigality wastes not the raindrop, the blade of grass, or the evening's sighing zephyr, but makes them all carry out His eternal plans, has given immortality to the mortal and gathered to Himself the generous spirit of our friend."

FRANCIS DARNELL WINSTON

*"Break, break, break,
On thy cold gray stones, O sea,
And I would that my tongue could utter
The thoughts that arise in me.*

*"And the stately ships go on,
To the haven under the hill;
But, oh! for the touch of a vanished hand,
And the sound of the voice that is still."*

Death is the common lot of all, of every man and every woman. It stalks abroad in every land, is borne upon every breeze, and upon every wave of every ocean. It enters the door of every home, the mansion of the rich as well as the humble habitation of the poor. While we breathe a breath, while we think a thought, we die; the clock strikes and reckons on our portion of eternity. Behold how fast the sands run, and how rapidly our lives are drawing to a close. To-day we put forth the tender leaves of hope, tomorrow dawns and bears our blushing honors thick upon us, the next day comes a frost and nips the shoot, and while we think our greatness is still aspiring, we fall like autumn leaves to enrich our mother earth. Young and old, rich and poor, high and low, mighty and humble, all succumb to the grim reaper, who with his devouring scythe, cuts the brittle thread of life and launches us into eternity. Death claims the innocent babe at its mother's breast, and lays its commanding hand upon the head bent with hoary years. In the one case there is consolation in the thought that the toil and strife of life will not have to be endured, in the other that the fight has already been made, the course has already been run.

We pause again in our labors and recall the names of our departed Brethren; we recount their many good deeds and many splendid attributes of mind and heart; we pour anew tears of love and plant tears of remembrance above the hallowed shrines where all that is mortal of them shall rest forever

*" 'til the stars are old,
And the sun grows cold,
And the leaves of the Judgment Book unfold."*

Following the custom of an Eastern Country, a much loved monarch was buried in a magnificent tomb. A well filled and lighted lamp was placed at the head of his bejeweled casket. The walls of his sepulcher were festooned with garlands of flowers. Beautiful

children of their own but loved children and were never happier than when young people were about them. One sister, Mrs. Frank S. Spruill, and one brother, Robert W. Winston, survive him.

He was Judge of the County Court, for the past twelve years that he rendered the last service to his people. In this capacity he served his people well, dispensing justice to all who were brought before him.

*They never quite leave us, the brethren who've passed
Through the shadow of death to the sunlight above;
A thousand sweet memories are holding them fast,
To the Lodges thy've blessed with their presence and love.*

*Fast as the rolling seasons bring
The hour of fate to those we love,
Each pearl that leaves the broken string
Is set in friendship's crown above.
As narrower grows the earthly chain
The circle widens in the sky;
These are our treasures that remain,
But those are stars that beam on high.*

*Our loved ones never die,
But safely sleep;
The years may roll, the seas divide,
But love the vigil keeps.
They dream within the vale,
Serenely calm,
Ah, Lord, to these bruised hearts apply
Thy sovereign balm.*

*Bright as the morn in memory's hall
Our loved ones wait at ready call;
Give smile for smile, and joy for joy,
Thank God that death cannot destroy.
They're with us at the waking hour,
They're with us through the day;
The more our hearts towards them burn,
The closer do they stay.
They're with us in the twilight still,
And through the solemn night;
On land and sea, where'er we be,
They're never from our sight.*

*He giveth His beloved rest,
Our blessed Lord;
And when our joy he makes complete
They waken at his word.
Forever with the Lord,
The crown already won;
Oh breathe this prayer of gratitude,
Thy will be done.*

In Masonry Judge Winston was especially interested and active. He was constant in attendance on the meetings of the Grand Lodge. When present at those meetings he was actively interested in the proceedings and took part in all discussions. He loved his Masonry, and took part in nearly all of the discussions held in the Grand Lodge.

He was an ideal host and entertained in royal style. Many distinguished visitors at his handsome home named for the home of English Royalty, ("Windsor Castle") delighted with his charming hospitality.

The great of the State and Nation, who visited Windsor, either by chance or invitation, found Windsor Castle a home, and a delighted host entertained them with rare stories of law and lawyers, of courts and cases, of judges and juries. He was an entertaining conversationalist, having at his command innumerable stories which he applied with master touch to the scene at hand.

Judge Winston was an orator par excellence and made speeches on almost every subject in every County in the State, and was in great demand as a speaker in other States. As an after-dinner speaker he had few equals and no superiors. He wrote as well as he spoke and his writings appeared in the newspapers and magazines of the Country. He wrote a poem on Masonry which he read before the Grand Lodge, and before crowds and societies all over the State. He was a lawyer of ability, appearing in every case of importance in his home County, and being in great demand in the Courts of other Counties and in the Federal Courts of the State. As a presiding officer he was without peer. He kept the meeting over which he presided in tears or laughter, approving or disapproving, gay and free or becalmed and obedient, as he desired. All in all, he was never taken by surprise. He always had an answer ready to any question and he delivered the answer as if he had spent months in preparation.

He was Chairman of the Committee to raise the funds with which to erect this building. He was also Special Agent in the raising of money for one of the Buildings at Oxford Orphanage. This building in which we now meet and the one at Oxford attest his success on these ventures. He was an earnest and devoted friend of Oxford Orphanage and never hesitated to show his devoted interest in the orphan child wherever he met him.

Yet, not as orator, as director, as lawyer, as Judge, as Senator, as Legislator, as prominent citizen, or as wise leader, that I commend him to you; but as a kind-hearted man, a true friend, a wise counsellor, a devoted friend. Sorrow and suffering touched him to the quick, and he was among the first to alleviate it.

He was Grand Master of the Grand Lodge in 1906 and 1907, yet his interest in Masonry never waned but continued unabated until his death.

He was married to Miss Rosa Kennedy, in 1889. They had no

examinations of members for absolute proficiency throughout the State.

7. That substantial uniformity of the ritual is not difficult to obtain, but to *maintain absolute uniformity* is by no means easy.

8. That to preserve the exact phraseology of the ritual as adopted is essential, because any change of word tends directly to produce a corresponding change of sense or meaning. The sense without ambiguity or uncertainty must be preserved, and the best way to preserve the sense is always to use the same word in giving it expression. Furthermore, the laws, usages, and customs of the Fraternity depend to a considerable extent upon the ritual. If the ritual undergoes any change, however slight, there is a probability, that gross inconsistencies, disorder, and palpable absurdities will be the result.

9. That the constant criticism of "RITUAL TAMPERING" has always been with us, and we have now this apprehension and suspicion that the Grand Lecturers are not themselves in exact accord, as they should be, as to the wording of the approved work in our jurisdiction. It seems that some changes have been made in the past two or three years, which have not been approved by the Grand Lodge, and these have given rise to argument and concern among officers and members. This is a question that should be settled definitely and at once.

OPPORTUNITY FOR INSTRUCTION

10. That the opportunity to teach and to be taught ought to be present always and not merely available for a few days every two years.

11. That if, we do not provide the opportunity for competent instruction at more convenient times than one week every two years, our intelligent young men, upon whom we must depend for the future of the Craft, may become lukewarm in *all activities* of the Order. If we do not instruct them well in the ritual they cannot see more in our rites than mere ceremony; they will not be able to unfold from the symbols the fundamental ideals and principles of Masonry; and the whole effort becomes to them an unmeaning jargon.

12. That there must be provided a more convenient opportunity for instruction because we believe it is a knowledge of the work, and that alone, which will restore the prestige of Masonry and give strength and vigor to our membership and to our lodges.

Therefore, we approve the recommendations of the Grand Master in his address on this subject and we recommend the adoption of the following resolutions to make effective and to put in operation his recommendations:

1. BE IT RESOLVED That the Board of Custodians be directed and authorized to establish immediately and fix definitely the Ritualistic Work of this Grand Jurisdiction, and to prepare a

JOSEPH MONTFORT MEDALS

The Joseph Montfort Medal was then presented to the following Past Grand Masters for their distinguished service to Masonry: Raymond C. Dunn, Charles B. Newcomb, J. Edward Allen.

The Committee on Lecture Service made the following report which was adopted:

REPORT OF COMMITTEE ON LECTURE SERVICE

The Committee on Lecture Service met jointly with the Board of Custodians at Charlotte, N. C., January 24, 1941, to consider matters pertaining to our system of Ritualistic instruction.

At that conference there was before the committee a comprehensive report on the subject which was used as a basis for discussion.

Your Committee is not satisfied with the opportunity now given for competent instruction in the work, and after a careful review of the subject, we have arrived at the following conclusions, which are submitted to the Grand Lodge for its consideration:

1. That a Masonic Lodge is organized, and exists primarily to teach and disseminate Masonry, using the ritual as the basis and the ceremonies as the means, and that a Lodge whose officers and members can not, or will not, intelligently fulfill this primary object of its organization, does not deserve to retain its existence as a Masonic Lodge.

2. That a reasonable knowledge of the ritual, enough to detect errors and present a vivid and distinct picture of each degree, is necessary for a fair understanding of Masonry.

3. That a thorough and broad dissemination of the work is necessary for a general and intelligent understanding and reception of the basic principles and tenets of Masonry, and that this condition which we so much desire can not be attained under our present plan of instruction; that is if our past experience furnished acceptable evidence.

UNIFORMITY OF THE WORK

4. That an unwritten ritual can be preserved and transmitted only by *constant* repetition.

5. That to preserve such a ritual in purity, to attain absolute and not merely substantial or approximate uniformity, the teachers themselves must constantly check each other as to the correctness of that which they expect to impart to others, and make no change, however slight, without the approval of the Grand Lodge.

6. That any differences, however slight, in the work as taught by the several Lecturers will vitally affect any plan for general

REPORT OF COMMITTEE ON MASONIC AND EASTERN STAR HOME

Your Committee on the Masonic and Eastern Star Home begs respectfully to report that pursuant to appointment by the Most Worshipful Grand Master a year ago, it has held two meetings and has visited the Home on several occasions.

The Committee has consulted with the Superintendent of the Home; with the staff of the Home; and with numbers of the old guests there at several times. The committee finds that the superintendent is loved by the guests; that the staff are conscientious and tender to the last degree; that the guests are contented and very grateful to the Grand Lodge and to the Grand Chapter of the Order of the Eastern Star for what is being done there.

The committee further has examined the financial structure of the institution and finds it sound. It congratulates Freemasonry upon the efficiency of this loving charity.

The committee finds that throughout the year there has been a total lack of any friction between the representatives of this Grand Lodge and those of the Order of the Eastern Star. They are all working sincerely and lovingly to the same common end—to make the declining years of our guests happy ones.

Your committee further directs attention to the large number of our wards who are being cared for by the means of home or outside assistance. It is possible by this means to render needed assistance to a much larger number than would be possible if the rooms of the Home itself were solely used. The outside aid plan is less expensive and in many cases better.

Your committee would seek to impress upon the Masons the fact that where old people can be cared for by their own people, the aid of the Home should not be necessary. Cases have been known where after guests were received their Masonic relatives actually withdrew from Masonry altogether and wiped their hands of it.

This is a great charity, a pure charity, a work of love, and one which raises the level of Masonry's work to higher levels than anything else known, not claiming to be work of salvage or of return in money to society. It deserves the loyal support of every lodge, and the lodges are asked to make their voluntary donations more liberal. The financial support of the Grand Lodge as usual is expected.

Respectfully submitted,

J. EDWARD ALLEN, *Chairman*,
W. N. SHERROD,
M. Y. JARRETT,
M. SALIBA,
W. B. HODGE.

The Directors of the Masonic and Eastern Star Home made the following report which was adopted:

physical standard, or code, of that work and to present the same to the Grand Lodge next year for its adoption.

2. BE IT RESOLVED That the Board of Custodians and the Committee on Lecture Service be authorized to continue the plan of examining brethren for proficiency in the Ritual, as recommended by the Grand Master, and that the Board of Custodians and Committee on Lecture Service be empowered to make all necessary rules and regulations to carry out the intent and purpose of this resolution.

Respectfully submitted,

THOS. J. HARKINS, *G. M., Chairman,*
JOHN H. ANDERSON, *P. G. M., Gr. Sec'y.,*
ZEB. V. SNIPES, *G. L.,*
JAS. E. SHIPMAN, *S. G. W.*

The Committee on Appeals made the following report which was adopted:

REPORT OF COMMITTEE ON APPEALS

Asheville, N. C., April 16, 1941

To the Most Worshipful Grand Lodge of North Carolina:

Your Appeals Committee begs to report that B. T. Hensley, who was expelled for un-Masonic conduct by White Rock Lodge, No. 352, on the 27th day of January, 1934, appeared before this committee asking that he be restored to all the rights and privileges of Masonry by the Grand Lodge. White Rock Lodge, No. 352, having lost its charter is no longer in existence.

It is the recommendation of your committee that the Most Worshipful Grand Master appoint a special committee to investigate this matter and direct them to report their findings to the Appeals Committee at the next Annual Communication of the Grand Lodge.

Respectfully submitted,

H. L. TAYLOR, *Chairman,*
T. O. KEPLEY,
E. T. HOWARD,
H. KAUFFMAN,
W. C. MCCONNELL, JR.,
R. I. THOMPSON,
ROSCOE M. WYNN.

Suggested Committee: W. C. McConnell, Jr., D. D. G. M., 39th District; James M. Bailey, Jr., Master French Broad Lodge, No. 292; Jesse J. Bailey, Past Master, French Broad Lodge, No. 292.

The Committee on the Masonic and Eastern Star Home made the following report which was adopted:

PROCEEDINGS OF THE

THE CHAPEL

The Chapel, erected by the Eastern Stars, and entailing an expenditure of \$11,339.87 has been completed and fully paid for. It was dedicated on Robert Morris Day, August 29th. The beautiful ceremony by officers of the Grand Chapter of North Carolina, Order of Eastern Star, assisted by the officers of the Grand Lodge of North Carolina, A. F. & A. M., was much enjoyed by the more than five hundred Masons and Eastern Stars present. All Sunday afternoon services since June 9th have been held in the Chapel.

AUDIT

The annual audit was made by Brother K. W. Parham, Grand Auditor of the Grand Lodge of North Carolina, and shows the following:

INCOME

Grand Lodge and Subordinate Lodges, A. F. & A. M.	\$13,331.16
Grand Chapter and Subordinate Chapters, O. E. S.	8,887.94
York Rite Bodies	56.00
Individual Donations	237.00
Income from Guests	1,826.81
Miscellaneous Income	365.38
Income from Improvement Fund	1,359.80
	<hr/>
	\$26,064.09

EXPENDITURES

Administrative and General	\$ 4,786.55
Institutional Care of Guests	15,684.36
Fuel, Lights, Power, Water and Cemetery	2,307.23
	<hr/>
Direct Cost of Guests	\$22,778.14
Repairs, Insurance and Grounds	1,729.89
	<hr/>
Total Cost of Home Guests	\$24,508.03
Home Aid to outside Guests	1,556.06
	<hr/>
Total Expenditures	\$26,064.09

We wish to express our sincere thanks to the Masons, Eastern Stars, and our friends for their continued loyal support of the Home, and invite you to visit your Home at Greensboro often.

Respectfully submitted,

THOMAS J. HARKINS, *Grand Master*,
 CHAS. P. ELDRIDGE, *Dep. Gr. Master*,
 JAS. E. SHIPMAN, *Senior Gr. Warden*,
 JAS. W. PAYNE, *Junior Gr. Warden*,
 JOHN J. PHOENIX, *Chairman*,
 BENJAMIN CONE, *Vice-Chairman*,

Greensboro, N. C., March 29, 1941

To the Grand Lodge of North Carolina, A. F. & A. M.:

The Board of Directors of the Masonic and Eastern Star Home of North Carolina, Inc., submits herewith a report of the Home for the year ending December 31, 1940.

The Home has been in operation for twenty-seven years, and has cared for two hundred and sixty-one in the Home and thirty-five on Home Aid, a total of two hundred and ninety-six of our aged. The present enrollment is sixty-five in the Home, and fifteen on Home Aid, a total of eighty.

HEALTH

Government statistics show that the span of life is increasing each year, and with the increased years we have to do more hospitalization. The time may soon come when a majority of our Guests will be hospital patients. Ten years ago we had only two patients confined to their beds, and three more confined to their rooms. We now have eleven bed patients and nine others confined to their rooms. We had more sickness during the past year than we have ever had in any one year before. There were twenty-nine patients in the Infirmary, with 4,716 days of care, as compared with eighteen patients in 1939, with 2,591 days of care. We lost ten by death, and admitted nine. The average age of those who passed away was seventy-one years and eight months. The average age of those admitted was sixty-nine years and two months.

SPECIAL GIFTS

The Eastern Stars furnished funds to put out new shrubbery in front of the main building and around the chapel; a new floor in the dining room, and at Thanksgiving gave us ninety-eight wool blankets. All of these, together with a number of lesser gifts, are very much appreciated.

During the summer, Grand Master Thomas J. Harkins had colored motion pictures made of the Home and Oxford Orphanage. Sound was added, and during the fall and winter months they were shown all over the state. They have aroused a great deal of interest in the Home, and are the best publicity we have ever had. We are deeply grateful to Brother Harkins for this fine contribution to our work.

ENDOWMENT FUNDS

We have had some increases in the Endowment funds during the year. The General Endowment funds now amounts to \$16,624.62, and the Butler Memorial Endowment Fund \$5,199.90. This represents an increase of \$2,190.00 in the two funds. We should encourage our friends to remember the endowment funds of the Home in their wills.

SECOND DAY—NIGHT SESSION

The Grand Lodge was called from refreshment to labor in the Masonic Temple by M. W. Thomas J. Harkins, Grand Master, at 7:30 o'clock.

Prayer was offered by the Grand Chaplain.

A very inspiring talk was made by Rev. William C. Cravner, the Honorary Grand Orator, but no manuscript was available.

ELECTION OF OFFICERS

The Grand Master announced the hour of election had arrived, and appointed the following tellers: T. O. Kepley, H. L. Taylor, and D. E. Bulluck.

The election resulted as follows:

<i>Grand Master</i> -----	DR. CHARLES P. ELDRIDGE	<i>Raleigh</i>
<i>Deputy Gr. Master</i> ---	JAS. E. SHIPMAN	<i>Hendersonville</i>
<i>Sr. Grand Warden</i> ---	JAMES W. PAYNE	<i>Salisbury</i>
<i>Jr. Grand Warden</i> ---	JULIUS C. HOBBS	<i>Wilmington</i>
<i>Grand Treasurer</i> ---	HERBERT C. ALEXANDER	<i>Charlotte</i>
<i>Grand Secretary</i> ----	JOHN H. ANDERSON	<i>Raleigh</i>

Thomas J. Harkins was elected a Director of Oxford Orphanage for a term of five years.

A. B. Andrews was elected a Director of the North Carolina Masonic Foundation for a term of five years.

E. R. Ford and W. H. Halliburton were elected Directors of the Masonic and Eastern Star Home for terms of five years.

J. Edward Allen was elected as Representative to the George Washington Masonic National Memorial Association.

J. Edward Allen was elected as Representative to the Masonic Service Association.

The Directors of the Oxford Orphanage made the following report which was referred to the Finance Committee:

JOHN S. McEACHERN,	J. HOWARD BROWN,
J. E. LATHAM,	E. R. FORD,
W. R. SMITH,	W. M. YORK,
W. P. HENLEY,	W. H. HALLIBURTON.

MRS. LEOLA M. BYERLY, *Gr. Matron*,
MISS BESSIE GADDY, *Asso. Gr. Matron*,

MRS. HARRIET POWELL,	MRS. CLYDE P. FITZGERALD,
MRS. ATHALEA BROWN,	MRS. GERTRUDE WOODBURY,
MRS. MINNIE K. LEWIS,	MRS. ALICE H. PARKER,

Board of Directors.

The following distinguished visitors were called on and made some very interesting remarks:

M.·W.·John H. Cowles, P. G. M., of Kentucky, and Grand Commander of the Southern Jurisdiction of Scottish Rite Masonry.

M.·W.·Joseph B. Hyde, Grand Master, of South Carolina.

M.·W.·Luther A. Smith, P. G. M., of Mississippi.

M.·W.·Samuel H. Cooper, Grand Master, of Tennessee.

M.·W.·Charles F. Young, P. G. M., of Kansas.

The minutes were read and approved and the Grand Lodge called from labor to refreshment, until 7:30 o'clock in the evening.

Thanksgiving and Christmas, were in excess of that of a year ago.

The Board of Directors of the Oxford Orphanage wishes to express its appreciation to the Grand Master, Hon. Thomas J. Harkins, for his part in providing the splendid sound and moving picture of the Orphanage, which was shown throughout the state during his administration. We can never estimate the value and importance of this.

The Board of Directors wishes to express its appreciation to all the Masonic Lodges, to the Grand Lodge, to the various Masonic Bodies and the Order of the Eastern Star for their growing interest in and support of the Orphanage. We also wish to express our appreciation to the State of North Carolina for its continued support. The Duke Endowment for the continued manifestation of the spirit of its founder in making provision for its orphan children. The Board is also grateful to those who have made special gifts for various activities at the Orphanage and is continually grateful to those who remember the Orphanage in their life insurance programs and their wills. The Superintendent of the Orphanage continues in many ways to stress the importance of increased endowments and is meeting with encouraging success. All unrestricted legacies are invested in safe securities and the income used for the support of the Orphanage. This provides an unparalleled opportunity to perpetuate, in a memorial, the memory of some loved one or family name.

The Oxford Orphanage continues progressive and is continually improving the grounds, buildings and equipment, raising the standards of its employees and through its various departments and activities, is attempting to keep step with the progressive program for the care and training of boys and girls. A cheerful and kindly spirit prevails on the campus and the happiness of the place is contagious.

We recommend that the Grand Lodge continue to give full support to the Oxford Orphanage, and that the subordinate Lodges over the State continue their individual

REPORT BOARD OF DIRECTORS OF OXFORD ORPHANAGE

To the Grand Lodge of North Carolina:

The Board of Directors of the Oxford Orphanage keeps in constant touch with the affairs of the Orphanage and during the year has held its four quarterly meetings as required. The Executive Committee holds its meetings each month and the Local Advisory Board holds its meetings in Oxford on call. All matters belonging to these various committees have been attended to during the year.

We are transmitting herewith the Annual Report of the Superintendent which is arranged a little differently this year and presents individual reports from many of the departments of the Orphanage. We urge the reading of the Superintendent's Report, and also invite our brethren and friends to visit the Orphanage and see for themselves the condition of the buildings, grounds and equipment, as well as the type of work being done and the spirit prevailing among the children.

During the year the Orphanage has provided care for 364 children; 34 new pupils were admitted and 39 were discharged during the year. The capacity of the Orphanage is 329 children and a new regulation will not permit the admission of children of pre-school age. This means that every child in the Oxford Orphanage will be enrolled in the school system and eliminates the necessity for a kindergarten teacher and department.

During the year, small improvements have been made to buildings, grounds and equipment in order that the remaining indebtedness for improvements in former days could be paid. The Orphanage lived within its income during 1940 and closed the year without any indebtedness.

The Grand Lodge made full payment of its appropriation for maintenance and also for other items involving the Orphanage, during the year that is past. The State of North Carolina paid its appropriation in full and although the income from endowments and investments showed a decline, the collections for special campaigns,

And this conviction is based upon our conception of man. What is man? ask the Psalmist. He says that man is just a little lower than the angels. Holy Writ teaches that man is a child of God, made in God's own Image. Shakespeare says that man is the paragon of the angels. Being such a personality he is endowed with something that sets him above all created things in God's great universe. And this something is man's soul, his eternal and immortal spirit, that makes it possible for him to look up to the stars and worship the Great God of the Universe.

We sit by the bedside of a loved one and see life slowly ebbing away. Breathing ceases and we say that the patient is dead. And what do we mean? Do we mean that what is mortal and earthy has stopped functioning? that life has gone out of the physical body? The cold body is laid away in the tomb, but what becomes of the soul, the spirit? We are taught and we believe that it returns to the Great God of the Universe, the great Source of all life, to remain until the Resurrection Day when we believe that it will be given a medium—call it a body if you wish—that befits the soul for life in the Great Beyond.

Listen to Sir Wilfred Grenfell, one of the noblest souls that ever lived. At the evening time of his life he said about death:

"Life is a stream ever running on towards an horizon that limits our sight only. Of course there is a Beyond.

"Every one sometimes thinks of his own life as that of a small ship on an adventuresome voyage across a broad ocean. Of course we all think that our voyage has some purpose, and that some day we shall make a home port somewhere.

"I refuse for one moment to believe that I am only my physical body. Nor do I believe that this phenomenon called death has involved the end of the life of the individual associated with the body, for the evidence to me is all the other way. We see the work of a Personality lost to physical sight going on everywhere around us."

We bow in humble respect today to the memory of those of our Craft who, during the past year, have entered the Grand Lodge above: Past Grand Master Francis Donnell Winston, Past Grand Master Claude Leonard Pridgen, and a host of others who have joined them in the life beyond. We were recently saddened by the death of Bro. W. D. Wilder, Assistant Grand Lecturer of the Grand Lodge of North Carolina. Bro. Wilder was Initiated an Entered Apprentice August 8, 1922, Passed to the degree of Fellowcraft September 19, 1922, and raised to the Sublime degree of Master Mason October 3, 1922, in Blackmer Lodge, No. 170, of Weaverville. These brethren are gone from human sight but not from our memory. Their immortal spirits will ever live to bless mankind. May they rest in peace and may light perpetual shine upon them. We share our sympathy today with sister Grand Jurisdictions in the passing of those who have been gathered unto

support through the Thanksgiving and Christmas campaigns, the visit of the Singing Class and support of *The Orphans' Friend*. The Oxford Orphanage is well known throughout the nation and Masonry has every reason to be proud of the service which is being rendered in its efforts to provide an opportunity for the children of North Carolina, who might not otherwise have a chance.

Respectfully submitted,
Board of Directors of Oxford Orphanage,
THOS. J. HARKINS, *Grand Master*,
Ex-officio Chairman,
CHAS. P. ELDRIDGE,
JAMES E. SHIPMAN,
JAMES W. PAYNE,
ALEXANDER B. ANDREWS,
R. C. DUNN,
R. L. FLOWERS,
J. W. WINBORNE,
T. L. SIMMONS,
LUTHER T. HARTSELL, JR.,
BENJAMIN CONE.

Full reports of the Orphanage may be obtained by writing to the Oxford Orphanage, Oxford, N. C.

Rev. Harvey A. Cox made the following report for the Committee on Necrology:

REPORT ON NECROLOGY, APRIL, 1941

There is an immortal part in man which survives the grave—and which shall never, never, never die."

One of the cardinal principles in Masonry and in religion is the truth of Immortality. Deep in the human conscience is the conviction that personality survives the grave; that death does not end all; that man, the immortal part of him, never dies. This conviction is universal in the human race.

*The soul secured in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crash of worlds.*

—ADDISON.

PROCEEDINGS OF THE

INCOME ACCOUNT

1940 —

Jan. 15—Div. 55 Shares Amer. Tel. & Tel..	\$ 123.75	
Feb. 12—Div. 10 Shares Amer. Woolen Co..	30.00	
Feb. 16—Div. 62 Sh. R. J. Reynolds "B"---	31.00	
Feb. 20—Div. 190 Sh. Reynolds Tob. "B"---	95.00	
Mar. 16—Div. 75 Sh. Con. Edison-----	37.50	
Apr. 1—Div. 40 Sh. P. H. Hanes Knit. Co..	70.00	
Apr. 15—Div. 55 Sh. Amer T. & T. Co.----	123.75	
J. H. Anderson, Grand Secretary		
Income to date-----		\$ 511.00
May 15—Div. 190 Sh. R. J. Reynolds "B"---	95.00	
Div. 62 Sh. Reynolds "B"-----	31.00	
June 17—Div. 75 Sh. Consolidated Edison--	37.50	
June 29—Div. 140 Sh. Penn. Rail. Corp.---	70.00	
July 1—Div. 40 Sh. P. H. Hanes Knit. Co.--	70.00	
July 15—Div. 55 Sh. Amer. Tel. & Tel.----	123.75	
J. H. Anderson, Grand Secretary		
Income to date-----		427.25
Aug. 16—Div. 62 Sh. R. J. Reynolds "B"---	31.00	
Aug. 17—Div. 190 Sh. R. J. Reynolds "B"---	95.00	
Sep. 16—Div. 75 Sh. Con. Edison Co.-----	37.50	
Oct. 2—Div. 40 Sh. P. H. Hanes Knit. Co.	70.00	
Oct. 15—Div. 55 Sh. Amer. Tel. & Tel.----	123.75	
J. H. Anderson, Grand Secretary		
Income to date-----		233.50
Nov. 16—Div. 190 Sh. R. J. Reynolds "B"---	95.00	
Div. 62 Sh. R. J. Reynolds "B"---	31.00	
Dec. 6—J. H. Anderson, Secretary		
Interest Drewry Note-----	60.00	
Dec. 16—Div. 75 Sh. Consolidated Edison--	37.50	
Dec. 18—Div. 140 Sh. Penn. Rail. Corp.----	140.00	
Dec. 17—Div. 65 Sh. Pennroad Corp.-----	13.00	
Dec. 27—Div. 62 Sh. Reynolds Tob. "B"---	15.50	
Div. 190 Sh. Reynolds Tob. "B"---	47.50	
Div. 10 Sh. Amer. Woolen Pfd.---	40.00	
Dec. 28—Div. 40 Sh. P. H. Hanes Knitting	70.00	
Dec. 31—J. H. Anderson, Grand Secretary		
Income to date-----		673.25
	<hr/>	
	\$ 1,845.00	\$ 1,845.00

SECURITIES HELD

55 Shares American Tel. & Tel. Co.
 10 Shares American Woolen Co. Pfd.
 25 Shares Atlantic Coast Line R. R. Co.
 40 Shares P. H. Hanes Knitting Co.
 140 Shares The Pennsylvania R. R. Co.
 65 Shares The Pennroad Corporation Common.

that better land where our fathers have gone before. We see the vacant chairs; we miss their physical presence, but we feel that their immortal spirits are very close to us today. And how very near they are to us at this very moment God only knows.

*The soul, of origin divine,
 God's glorious image, freed from clay,
 In Heaven's eternal sphere shall shine
 A star of day!
 The sun is but a spark of fire,
 A transient meteor in the sky.
 The soul immortal as its sire,
 Shall never, never, never die! !*

—JAMES MONTGOMERY.

The Grand Secretary made the following report for the Charity Committee as the Chairman was in the Army. (Adopted):

To the Most Worshipful Grand Lodge of North Carolina:

Herewith I submit a report of the donations made by order of the Charity Committee during the year 1940.

The chairman of this committee was called into duty with the army.

Jan. 12—A. J. Cavanaugh, Sec. Wallace Lodge, 595-----	\$ 50.00
Jan. 27—C. P. O'Brien, Sec. Henry F. Grainger Lodge, 412	50.00
Jan. 27—R. P. Rawley, Sec. Winston Lodge, 167-----	100.00
Feb. 17—J. S. Collie, Sec. Bailey Lodge, 411-----	50.00
Mar. 30—W. T. Bumgarner, Sec. Clay Lodge, 301-----	50.00
July 24—W. J. Holmes, Sec. Creedmoor Lodge, 499-----	65.00
(two appeals)	
	<hr/> \$365.00

All donations were ordered by the chairman of the Charity Committee and are supported by vouchers in the office of the Grand Secretary.

J. H. ANDERSON.

DREWRY MEMORIAL GRAND SECRETARY FUND

The Security National Bank made the following report, as Custodian of the fund:

The Security National Bank, as Custodian of the fund, makes the following report:

PRINCIPAL ACCOUNT

Dec. 31, 1940—Balance Cash on hand-----\$ 7.46

Forward ----- \$29,395.14

DISBURSEMENTS

Mar. 19—21 Shares Car. T. & T. Stock----	\$ 3,511.50	
Apr. 2—10 Shares Car. T. & T. Stock----	1,670.00	
May 11—10 Shares Car. T. & T. Stock----	1,670.00	
May 24—10 Shares Car. T. & T. Stock----	1,530.00	
July 31—150 Shares Consolidated Edison--	4,309.00	
July 31—50 Shares Eastman Kodak-----	6,024.25	
Sep. 16—175 Shares Jefferson Standard----	6,300.00	25,014.75

Cash on hand----- \$ 4,380.39

SECURITIES HELD

4 Masonic Temple Notes, \$7,500.00 each-----	\$30,000.00
1 Masonic Temple Note-----	14,155.43
100 Shares Masonic Temple Stock-----	10,000.00
20 N. C. Highway Bonds, 4½%, due January 1, 1946, Nos. 39509 to 28, inclusive-----	19,100.00
3 N. C. Institutional 4½% Bonds, due Jan. 1, 1966, Nos. 20201-04-05 -----	2,761.20
8 N. C. Educational 4¾% Bonds, due October 1, 1963, Nos. M15605 to 12, inclusive-----	7,691.20
2 N. C. Highway 4¼% Bonds, due January 1, 1941, Nos. A77580-81 -----	1,912.00
1 N. C. Institutional 4½% Bond, due January 1, 1966, No. 20471 -----	920.50
10 N. C. Highway 4½% Bonds, due January 1, 1947, Nos. 51601 to 10, inclusive-----	10,666.75
50 Shares Carolina P. & L. Co. 7% Preferred-----	5,250.00
75 Shares Amer. T. & T. Stock-----	11,164.77
130 Shares Reynolds Tobacco "B"-----	5,808.69
1 Oxford Orphanage Note-----	10,600.00
51 Shares Carolina T. & T. Co. Stock-----	8,381.50
150 Shares Consolidated Edison-----	4,309.00
175 Shares Jefferson Standard Stock-----	6,300.00

The Masonic Temple Committee made the following report which was referred to the Finance Committee:

REPORT MASONIC TEMPLE COMMITTEE

To the Most Worshipful Grand Lodge of North Carolina:

The Committee met in annual session in the Masonic Temple in Asheville with the following members present: John H. Anderson, Millard McKeel, D. E. Bulluck, D. K. Medford, and John R. McCracken.

D. E. Bulluck was elected chairman and D. K. Medford, secretary.

The report of the auditor, showing a net profit of \$4,880.56, was examined and adopted. This amount is less than usual as we were assessed \$33,600.00 for taxes for the first time.

252 Shares R. J. Reynolds Tobacco Co. "B."

75 Shares Consolidated Edison Co. of New York Common.

The Committee on By-Laws made the following report which was adopted:

REPORT COMMITTEE ON BY-LAWS

To the Most Worshipful Grand Lodge of North Carolina:

Your Committee on By-laws begs to report that numerous changes in by-laws of lodges were approved, but all were in accord with the law.

Several improper changes were proposed, but when the attention of the lodge was called to the law the changes were cheerfully changed or abandoned.

JOHN H. ANDERSON, *Committee.*

The Trustees of the Permanent Fund made the following report which was referred to the Finance Committee:

REPORT TRUSTEES PERMANENT FUND INCOME ACCOUNT

Received from Interest on—

North Carolina Bonds	\$ 2,220.00
Masonic Temple Notes	2,649.33
Oxford Note	705.00
Deposits	305.19
Carolina P. & L. Stock	350.00
Amer. T. & T. Stock	675.00
Reynolds Tobacco "B"	292.50
Carolina Tel. & Tel.	324.00
Consolidated Edison	150.00

\$ 7,671.02

Less Intangible Tax .52

Net Income \$ 7,670.50

DISBURSEMENTS

Dec. 4—Paid J. H. Anderson, Grand Sec.	\$ 2,300.00
Dec. 10—Paid J. H. Anderson, Grand Sec.	4,071.51
Dec. 31—Paid J. H. Anderson, Grand Sec.	1,298.99
	<hr/>
	\$ 7,670.50

PRINCIPLE ACCOUNT

Jan. 1, 1940—Cash on hand	\$ 9,423.02
Jan. 3, 1940—N. C. Bonds matured	10,000.00
Aug. 31, 1940—Sale Eastman Kodak Stock	6,472.12
Dec. 10, 1940—Payment on Oxford Note	3,500.00
	<hr/>
	\$29,395.14

PROCEEDINGS OF THE

The Grand Secretary reports collections paid over to the Grand Treasurer according to the following schedule:

February 19—By Check	-----	\$15,000.00
March 6—By Check	-----	20,000.00
March 26—By Check	-----	10,000.00
April 11—By Check	-----	10,000.00
May 18—By Check	-----	10,000.00
October 19—By Check	-----	5,000.00
December 5—By Check	-----	5,000.00
December 10—By Check	-----	5,000.00
		<hr/>
		\$80,000.00
December 31—In transit	-----	6,577.40
		<hr/>
Total	-----	\$86,577.40

Receipt of which is acknowledged by the Grand Treasurer.

The Grand Treasurer reports as follows:

Cash balance January 1, 1940	-----	\$ 9,698.88	
Received from the Grand Secretary	-----	86,577.40	
Interest in Bank balances	-----	215.62	\$96,491.90
		<hr/>	
Less Vouchers drawn by Grand Secretary	-----	\$84,552.82	
Intangible Taxes	-----	4.29	84,557.11
		<hr/>	
Balance on hand with Gr. Treas., Jan. 1, 1941			\$11,934.79

GROUPING OF EXPENDITURES

I. CURRENT YEAR

Payments made are compared with the 1940 budget as follows:

	BUDGET	ACTUAL
A. Oxford Orph., Mas. Home, and Charity	\$61,220.00	\$60,585.00
B. Salaries	4,925.00	4,925.00
C. Masonic Dues	975.00	953.87
D. Sundry Expenses	9,775.00	7,223.09
E. Expenses of Rep. outside of State	330.00	41.50
F. Expense of Gr. Secretary's Office	1,650.00	1,592.98
G. Annual Communication Expense	1,780.00	1,541.21
H. District Deputies Traveling Expense	1,000.00	933.00
I. Miscellaneous	2,860.00	2,407.17
J. Reimbursement, Grand Master's Expense	850.00	850.00
	<hr/>	<hr/>
	\$85,365.00	\$81,052.82

II. FORMER YEAR'S APPROPRIATION

K. M. and E. S. Home, back appropriation	-----	\$ 3,500.00
		<hr/>
		\$84,552.82

We are pleased to report the Directors of The Masonic Temple Construction Company declared a 50% dividend which will add \$5,000.00 to the income of the Grand Lodge.

The following directors were elected: E. W. Timberlake, A. B. Andrews, F. I. Watson, E. W. Yates, D. E. Bulluck, Millard McKeel, Jr., and J. H. Anderson.

Fraternally submitted,

D. K. MEDFORD, *Secretary for the Committee.*

REPORT OF FINANCE COMMITTEE

The Finance Committee made the following report which was adopted:

To the Most Worshipful Grand Lodge of North Carolina:

Your Finance Committee desires to express its regret at the absence of Past Grand Master Alexander B. Andrews, Chairman of the Committee. We all hope that he may be able to assume the guidance and direction of the affairs of this Committee next year and the years to come.

The Committee reports that they checked over the report of the Grand Secretary and find that his office has received the following amounts from the sources tabulated and in parallel column we place the estimates made in 1940:

	ACTUAL	ESTIMATED
1. Dues prior Years @ \$2.50-----	\$ 8,967.96	\$
2. Dues current Year-----	66,931.33	66,887.50
3. Initiation Fees -----		762.00
4. Charity -----		7,620.00
5. Books for Initiates -----		762.00
6. Drewry Fund Income-----	1,845.00	1,500.00
7. Permanent Fund Income-----	7,670.50	7,750.00
8. Refund on Audits-----	382.50	462.50
9. Fines -----		50.00
10. Miscellaneous Income -----		100.00
11. Dimits -----	170.00	
12. Dues paid in advance-----	543.00	
13. Sale of Codes-----	28.00	
14. Income from defunct Lodges-----	42.87	
	<hr/>	<hr/>
	\$86,581.16	\$85,894.00
Less Intangible Taxes-----	3.76	
	<hr/>	
	\$86,577.40	

The income of the Grand Lodge exceeded the Committee's estimate by \$683.40, which amount includes \$543.00 dues paid in advance by lodges.

PROCEEDINGS OF THE

Furthermore, we recommend that the Grand Master, when he deems it for the good of the Grand Lodge, be authorized upon written application being made to him, to give written authorization for this budget to be exceeded, or for any department agency or office to incur expenses out of the ordinary not herein provided for.

Furthermore, whenever the Grand Lodge finances will permit, we recommend the Grand Lodge authorize the anticipation of any outstanding notes or obligations by payment before maturity.

We recommend that a payment of \$7,000.00 be made on the Oxford Orphanage Building Fund note which was appropriated in 1933 and 1934. This leaves a balance of \$3,600.00 due on the note and we have set up \$180.00 interest for the year.

ESTIMATED INCOME 1941

1. 26,225 Masons @ \$2.50-----	\$65,562.50
2. 725 Initiates @ \$1.00-----	725.00
3. 725 Initiates (Charity Fee) @ \$10.00-----	7,250.00
4. Drewry Fund Interest-----	1,500.00
5. Permanent Fund Interest-----	7,000.00
6. Fines-----	50.00
7. 725 Educational Books @ \$1.00-----	725.00
8. Refund of Audits from Institutions-----	375.00
9. Miscellaneous-----	150.00
10. Dividend from Masonic Temple Construction Co.---	5,000.00
Total-----	<u>\$88,337.50</u>

GRAND LODGE 1941 BUDGET

A. Oxford Orphanage, Masonic Home and Charity:	
1. Oxford Orphanage-----	\$45,180.00
Maintenance-----	\$45,000.00
Interest-----	180.00
2. Masonic and Eastern Star Home-----	11,000.00
3. Charity-----	1,000.00
	<u>\$57,180.00</u>
B. Salaries:	
1. Grand Secretary-----	\$ 3,600.00
2. Grand Treasurer-----	100.00
3. Grand Tiler-----	25.00
4. Clerical Help (Grand Secretary)-----	1,800.00
	<u>\$ 5,525.00</u>
C. Masonic Dues:	
1. Masonic Service Association-----	\$ 800.00
2. Grand Master's Conference-----	25.00
3. Grand Secretary's Guild-----	10.00
4. Masonic Relief Association-----	140.00
	<u>\$ 975.00</u>

Which is in agreement with vouchers paid by the Grand Treasurer.

UNPAID APPROPRIATIONS

In the tabulation above it is noted that \$3,500.00 past due appropriation was paid to the Masonic and Eastern Star Home during the past year which payment clears up the Grand Lodge arrearage to that Institution and there now remain the following unpaid appropriations:

Curtailment of Oxford Orphanage Bldg. Fund Debt.....	\$ 7,000.00
Interest on Oxford Orphanage Bldg. Fund Debt.....	4,350.00
Drewry Memorial Fund Note.....	1,000.00
Masonic Temple Construction Company Rent.....	2,100.00
Total.....	<u>\$14,450.00</u>

With regard to the above unpaid appropriations we recommend that the Grand Master be authorized, in his discretion, to direct the Grand Secretary to apply any moneys of the Grand Lodge, over the necessary operating requirements of the Grand Lodge, on these unpaid items.

UNPAID PER CAPITA AND LODGE DUES

As of December 31, 1940, there was due and owing to the Grand Lodge from Subordinate Lodges, for years prior to 1940 dues, the sum of \$14,180.08.

We recommend adoption by the Grand Lodge of the Resolution, presented at this Annual Communication, appointing the Masonic Foundation to be Trustee for the Permanent Fund.

In the matter of the fine of Lafayette Lodge, No. 83, A. F. & A. M., for delinquent filing of return, your Committee thinks the matter is fixed by the law of the Grand Lodge.

BUDGET

In preparing the budget we recognized that the appropriations in headings (A) Oxford Orphanage, Masonic Home, Charity, (B) Salaries and (C) Masonic Dues, are expected to be for the full amount, while the appropriations (D) Sundry Expenses, (E) Out of State Expenses of Representatives, (F) Office Expense, Grand Secretary's Office, (G) Estimated Annual Expenses and (H) District Deputy Grand Masters Traveling Expenses, and (I) Miscellaneous, are authorizations to spend so much thereof as may be needed.

Furthermore, we recommend that the Grand Master authorize and direct when the several appropriations shall be paid by the warrant of the Grand Secretary, and furthermore, that the Grand Master have authority when he deems it advisable for the best interest of the Grand Lodge, to suspend the allotment made to any committee, activity, or agency.

A. Oxford Orph., Mas. Home and Charity--	\$57,180.00
B. Salaries -----	5,525.00
C. Masonic Dues -----	975.00
D. Sundry Expense -----	9,125.00
E. Expenses Representatives Outside State--	330.00
F. Expenses Grand Secretary's Office-----	1,750.00
G. Annual Communication Expense-----	1,780.00
H. D. D. G. M.s Visiting Lodges-----	1,600.00
I. Miscellaneous -----	3,210.00
	<hr/>
	\$80,775.00
Back Appropriation Paid -----	7,000.00
	<hr/>
	\$87,775.00

Respectfully submitted,

JULIUS C. HOBBS, *Acting Chmn.*,
P. T. WILSON, *P. G. M.*,
WATSON N. SHERROD, *P. G. M.*,
C. P. ELDRIDGE,
J. E. SHIPMAN,
L. H. GILLIKIN,
D. E. BUCKNER,
E. R. FORD.

The Board of Custodians made the following report which was adopted:

REPORT OF THE BOARD OF CUSTODIANS

To the Most Worshipful Grand Lodge of North Carolina:

The Board of Custodians did not hold a mid-year meeting to review the work during the past year. The last mid-year meetings of the Board and the Grand Lecturers was held at Gastonia, August 30, 1931, and September 1, 1937.

CERTIFICATES OF PROFICIENCY

As reported by the Grand Master in his address, the Board held two examinations for proficiency in March 1941, and we have the pleasure to report the following brethren as having successfully passed a rigid examination and will be duly certified as proficient in all of the ritualistic work:

William J. Bundy, Grand Marshal, Greenville, Greenville Lodge No. 284.

J. W. Alford, Kenly, Kenly Lodge, No. 257.

Robt. T. Allen, D. D. G. M., Lumberton, St. Alban's Lodge, No. 114.

Grover C. Drummond, Rocky Mount, Corinthian Lodge. 230.

D. Sundry Expense:

1. Grand Master's Expense.....	\$ 1,000.00
2. Grand Secretary's Travel Expense.....	500.00
3. Foreign Correspondent Expense.....	300.00
4. Grand Lecturers	4,800.00
5. Auditing Expense	600.00
6. Grand Historian Expense.....	100.00
7. Bonds	125.00
8. Printing Proceedings	1,500.00
9. Masonic Education	100.00
10. Lodge Service Commission.....	100.00
	<hr/>
	\$ 9,125.00

E. Expenses Representatives Outside of State:

1. Gr. Masters' Conference—Gr. Master---	\$ 50.00
2. Gr. Masters' Conference—Gr. Secretary---	50.00
3. Visit other Gr. Lodges—Gr. Master.....	75.00
4. Visit other Gr. Lodges—Gr. Secretary---	75.00
5. George Washington Memorial.....	50.00
6. Masonic Service Association.....	30.00
	<hr/>
	\$ 330.00

F. Expense Grand Secretary's Office:

1. Rent	\$ 1,050.00
2. Office Expenses	700.00
	<hr/>
	\$ 1,750.00

G. Annual Communication Expense:

1. Expenses Grand Officers.....	\$ 400.00
2. Expenses Past Grand Officers.....	300.00
3. Expenses District Deputy Grand Masters	700.00
4. Expenses Custodians and Lecturers.....	150.00
5. Expense Others	50.00
6. Per Diem Credential Committee.....	30.00
7. Past Grand Master's Jewel.....	100.00
8. Past Grand Master's Apron.....	50.00
	<hr/>
	\$ 1,780.00

H. District Deputies:

1. Visiting Lodges	\$ 1,000.00
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I. Miscellaneous:

1. Contingent	\$ 1,000.00
2. Purchase Claudy Books.....	1,000.00
3. Interest on Drewry Fund Notes.....	60.00
4. Code Commission Expense.....	100.00
5. Custodian's Special Expense.....	1,000.00
6. N. C. G. L. Step at Smoky Mt. Nat. Park...	50.00
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	\$ 3,210.00

At that meeting we considered our present system of lecture service in detail. Among other things we considered the question of Uniformity of the work in our jurisdiction.

We believe this question is one of primary importance right now. Although we are of the opinion that there is a fair degree of uniformity, yet this part of our program is not in satisfactory condition; and we believe that it is necessary right now to reconsider the plan we have been using and to supplement it in some way to assure the certainty of the work.

It is the considered opinion of this Board that there must be absolute uniformity of instruction throughout the jurisdiction, and that no changes whatever should be made in the verbiage of the ritual without express sanction of the Grand Lodge, and we especially emphasize here that this is of primary importance if we are to continue to invite our brethren to prepare themselves and take examinations for proficiency. This will be apparent to any one who will seriously consider the question and its implications.

Having carefully considered the report and recommendations of the Grand Master, and those of the Committee on Lecture Service, on these subjects, we therefore unanimously concur therein and fully agree with the conclusions they have reached and with the resolutions proposed by that committee.

PROFICIENCY EXAMINATIONS

The Grand Lodge having approved the continuation of proficiency examinations, we suggest the following as a tentative outline for carrying out that program:

I. Establish and recognize only two classes of certificates:

A: Brethren who perfect themselves in ALL of the ritualistic work; the same as now required for a Grand Lecturer. To be known as "Certified Lecturers."

B: Brethren who perfect themselves as follows:

1. Tiler's obligation.
2. Opening and closing the three degrees.
3. Calling from labor to refreshment, and calling to labor.
4. Dispensing with labor and resuming labor.
5. Catechisms of the three degrees.
6. First section of the three degrees, and the second section of the third degree.

To be known as "Certified Instructors."

Certificates to be signed by the Grand Master, certified to, and registered by, the Grand Secretary. Certificates are to be void unless renewed by examination every two years, and they may be revoked for cause.

Garrison A. Farrow, New Bern, Doric Lodge, No. 568.

Craven E. Harrington, Raleigh, Raleigh Lodge, No. 500.

Henry McNair Johnson, D. D. G. M., Willard, Wallace Lodge, No. 595.

Lawrence G. Jordan, D. D. G. M., Apex, Apex Lodge, No. 584.

Arthur F. Pakula, Raleigh, Hiram Lodge, No. 40.

At this annual meeting Brother Zeb. V. Snipes, our Grand Lecturer, successfully passed the examination for proficiency. Certificates of proficiency will be issued to these brethren.

It is gratifying to note that two of our Grand Lodge officers and three District Deputy Grand Masters are among those reported above.

The Board takes this opportunity to thank Brothers Sam. M. Young, Chas. P. Separk, A. W. Harriss, D. S. Johnson, Hugh W. Prince, A. W. Kincaid, and Burke W. Fox for their fine co-operation and excellent work in assisting at the examinations held at Raleigh and Charlotte.

S. N. BOYCE

With profound regret we learn that Brother S. N. Boyce, Chairman and a member of this Board for thirty-six years, has resigned, and we take this opportunity to record our grateful appreciation for his long and faithful service and his unfailing devotion to the cause of our Fraternity for so many years.

We shall miss his genial personality and friendly counsel at our meetings and we sincerely wish he could have been persuaded to continue to serve on this Board.

W. D. WILDER, *Assistant Grand Lecturer*

We are distressed to learn of the passing of our esteemed Brother and co-worker, W. D. Wilder, Assistant Grand Lecturer. Surely we can say of him he was a Chairman gentleman, a fine teacher, and a most lovable character, and we here record our esteem for him.

ANNUAL MEETING

The annual meeting of the Board and the Grand Lecturers was held April 14 and 15, at which James E. Shipman and Chas. B. Newcomb, members of the Board, and Grand Lecturer, Brother Zeb. V. Snipes, and his assistants, Brothers John F. Marquette, J. W. Patton, and Percy C. Stott, were present. The ritualistic work was reviewed as usual.

UNIFORMITY OF THE WORK

On January 24, 1941, the Board met jointly with the Committee on Lecture Service, at Charlotte, on call of the Grand Master. All members of the Board were present.

NAME	ADDRESS	DISTRICT	LODGE
Bundy, William James	Greenville	5	284
Drummond, Grover Cleveland	Rocky Mount	18	230
Farrow, Garrason Anglo	New Bern	7	568
Fay, Scott Stuart	Asheville	39	650
Fox, Burke Wallace	Charlotte	27	31
Harriss, Albert Whitney	Greenville	5	284
Harrington, Craven English	Raleigh	15	500
Jarrett, Marcus Young	Dillsboro	42	459
Johnson, Daniel Sloan	Oxford	20	122
Johnson, Henry McNair	Willard	9	595
Jordan, Lawrence Grady	Apex	16	584
Kincaid, Arnold Wesley	Bessemer City	28	515
Marquette, John Frederick	Statesville	29	27
McConnell, Wm. Cole, Jr.	Asheville	39	650
Pakula, Arthur Felix	Raleigh	15	40
Patton, John Webster	Elon	23	271
Prince, Hugh Williamson	Dunn	14	147
Ross, Marion Tillit	Wilmington	10	1
Royal, Franklin William	Cherry Lane	34	423
Separk, Charles Page	Raleigh	15	40
Snipes, Zebulon Vance	Dunn	14	147
Smith, Arthur Gray	Spencer	25	543
Stott, Percy Clifton	Wendell	15	565
Turley, John Moseley	Clayton	15	191
Young, Samuel Marvin	Raleigh	15	40

The Committee on Jurisprudence made the following report which was adopted:

REPORT OF COMMITTEE ON JURISPRUDENCE

To the Most Worshipful Grand Lodge of North Carolina:

Your Committee on Masonic Jurisprudence respectfully submits the following report:

DECISIONS

The decisions reported by the Grand Master are in full conformity with the law of this Grand Lodge and we recommend their adoption.

CHARTERS ARRESTED

We recommend that the action of the Grand Master in arresting the Charters of Parkton Lodge, No. 541, and Shawnee Lodge, No. 382, be approved.

DISPENSATIONS

We recommend that the Grand Lodge approve all of the acts of the Grand Master under this subject in his report.

II. Examinations to be rigid.

1. To be conducted by not less than 3, one to be a Grand Lecturer, and 2 to be Certified Lecturers.
2. One who teaches a candidate may not examine him.
3. No examination to be made unless the applicant is recommended by a Certified Lecturer, as being proficient.

III. Examinations may be held throughout the state during the year, on the basis of interest shown in a given area or district, but no examination shall be held until approved by the Grand Master.

IV. It should be clearly understood that it is not the intention or the purpose of the proposed plan:

1. To presently supersede the existent plan of instruction of lodges by the Assistant Grand Lecturers:
2. Or to interfere with the ancient privilege or duty of one brother to teach another.

In every lodge there are earnest and sincere members who give liberally of their time and talent to impart instruction. There is no intention to interfere with this. But around a nucleus of certified brethren it is possible to continue to add those who have proven their proficiency, to the end that we may have not only substantial accuracy in the ritual, but a broader spread of a knowledge of it, and each year should show an increase of qualified brethren, with more interest in the lodges, and a better exemplification of Masonry in the lives of our members.

The Board again expresses its appreciation of the fine co-operation of our Grand Lecturer and his Assistant Grand Lecturers, and is glad to recommend their reappointment to the incoming Grand Master.

Respectfully submitted,

JAS. E. SHIPMAN, *Senior Grand Warden,*
Acting Chairman,

CHAS. B. NEWCOMB, *Past Grand Master,*
Secretary.

ROSTER OF CERTIFIED LECTURERS

April 17, 1941

NAME	ADDRESS	DISTRICT	LODGE
Abernethy, Frank Cleveland	Gastonia	28	668
Alford, John William	Kenly	17	257
Allen, Robert Trawick	Lumberton	11	114
Bellamy, James Exum	Enfield	4	447

of our laws, his faithful adherence thereto, and the excellent service he has rendered the Craft in our jurisdiction.

Respectfully submitted,

WATSON N. SHERROD, P. G. M., *Acting Chairman*
 CHAS. B. NEWCOMB, P. G. M., *Secretary*
 HARRY T. PATERSON, P. G. M.
 CHAS. P. ELDRIDGE, D. G. M.
 JAS. E. SHIPMAN, S. G. W.
 JAS. W. PAYNE, J. G. W.
 CLYDE H. JARRETT, J. G. D.
 LUTHER T. HARTSELL, JR., G. S.
 M. E. HOFFMAN, G. S.
 JNO. S. McEACHERN, D. D. G. M.

The Grand Lodge passed resolutions thanking the Local Committees, the Police Force, Lieutenant Lentz and his State Patrol, and the Forestry Force for their splendid support and cooperation.

The following telegram was received:

Tampico, Mexico, April 15, 1941

HON. WILLIAM B. FERGUSON,
 The Grand Lodge of North Carolina Masonic Temple,
 Asheville, N. C.:

Regret none of us could be present during your Grand Communication, but wish to express through you our best wishes and sincere greeting for a successful and fruitful meeting.

Fraternally,

SALVADOR CERDA, *Grand Master.*

The Grand Master-elect nominated the following members of the Masonic Temple Committee and they were approved by the Grand Lodge:

E. W. Yates, M. F. McKeel, Jr., E. W. Timberlake, R. T. Allen, R. C. Dunn, A. B. Andrews, F. I. Watson, J. H. Anderson, D. K. Medford, H. M. Foy, D. E. Bulluck, C. B. Shulenberger, J. R. McCracken, L. G. Jordan.

The Grand Master-elect announced his appointments and the following officers were duly installed by P. G. M. H. M. Poteat, with P. G. M. H. T. Paterson acting as Marshal:

PROPOSED AMENDMENTS TO THE CODE—APPROVED

We have considered the following proposals to amend the Code, referred to this Committee at the first session of the Grand Lodge yesterday, and we recommend the adoption of each of them, as follows:

(A) REG. 281.

BE IT RESOLVED THAT the following be adopted as a Regulation:

REG. 281: In all cases where a transcript of a trial is required to be filed with the Grand Secretary under the Code, two copies shall be filed, one copy of which shall be forwarded by the Grand Secretary immediately to the Chairman of the Committee on Appeals.

(Annotate to Sec. 219: See Sec. 263 also)

(B) Reg. 282.

BE IT RESOLVED that the following be adopted as a Regulation:

REG. 282: If any member of a lodge desires to object to the passing or raising of a candidate, such objection may be made in open lodge or in writing at any time before the degree is conferred, provided such member shall state that he intends to prefer charges as provided in paragraph three (3) of Section 128, and provided further that such charges are filed with the secretary of the lodge within ten (10) days after the date of such objection. If such charges are not filed within the said ten (10) days then the candidate may be advanced as if no objection had been made.

(Annotate to Sec. 128)

PROPOSED CHANGES IN THE CODE—DELAYED

We have received the following resolution proposing a change in the Code, which will lie over until the Annual Communication of 1942 as provided for in Chapter XXX of the Code;

BE IT RESOLVED that paragraph 9 of Section 151, Chapter XXIII of the Code be repealed.

REPEAL OF REGULATION 159

We approved the resolution presented at the first session of the Grand Lodge yesterday repealing Regulation 159 of the Code, and we recommend its adoption, and the repeal of said Regulation 159.

We commend the Grand Master on his wise interpretation

Grand Master	CHARLES P. ELDRIDGE	Raleigh
Deputy Grand Master	JAMES E. SHIPMAN	Hendersonville
Senior Grand Warden	JAMES W. PAYNE	Salisbury
Junior Grand Warden	JULIUS C. HOBBS	Wilmington
Grand Treasurer	HERBERT C. ALEXANDER	Charlotte
Grand Secretary	JOHN H. ANDERSON	Raleigh
Grand Chaplain	C. K. PROCTOR	Oxford
Grand Lecturer	Z. V. SNIPES	Dunn
Senior Grand Deacon	CLYDE H. JARRETT	Andrews
Junior Grand Deacon	WILLIAM J. BUNDY	Greenville
Grand Marshal	LUTHER T. HARTSELL, JR.	Concord
Grand Steward	MAXWELL E. HOFFMAN	Asheville
Grand Steward	WILKINS P. HORTON	Pittsboro
Grand Tiler	FRED F. HARDING	Raleigh

The Grand Master's Apron was presented by Thos. J. Harkins, P. G. M.

The Past Grand Master's Jewel was presented by H. M. Poteat, P. G. M.

The District Deputy Grand Masters were installed by P. G. M. J. Edward Allen.

The minutes were read and approved and the Grand Lodge closed in ample form.



Chas. P. Eldridge

Grand Master.

ATTEST:

John H. Anderson
Grand Secretary.

GRAND OFFICERS (ELECTIVE) OF NORTH CAROLINA FROM ORGANIZATION IN 1787 TO 1941

Grand Master	Deputy Grand Master	Senior Gr. Warden	Junior Gr. Warden	Grand Treasurer	Grand Secretary
1787 Samuel Johnston	Richard Caswell	Richard Ellis	Michael Payne	Abner Neale	James Glasgow
1788 Richard Caswell	Michael Payne	James Glasgow	Silas White Arnett	Stephen Cabarrus	William J. Dawson
1789 Samuel Johnston	James Glasgow	Silas White Arnett	Lunsford Long	Stephen Cabarrus	Mathias Handy
1790 Samuel Johnston	James Glasgow	Stephen Cabarrus	Isaac Guion	Frederick Hargett	Mathias Handy
1791 Samuel Johnston	James Glasgow	Stephen Cabarrus	Lunsford Long	Frederick Hargett	James Ellis
1792 Wm. Richardson Davie	James Glasgow	Lunsford Long	John Macon	Frederick Hargett	Richard W. Freear
1793 Wm. Richardson Davie	James Glasgow	John Macon	John Louis Taylor	Frederick Hargett	Richard W. Freear
1794 Wm. Richardson Davie	James Glasgow	John Lewis Taylor	Henry Hill	John Macon	Robert Williams
1795 Wm. Richardson Davie	James Glasgow	John Lewis Taylor	Montfort Stokes	Richard W. Freear	Robert Williams
1796 Wm. Richardson Davie	James Glasgow	John Lewis Taylor	Montfort Stokes	Henry Potter	Robert Williams
1797 Wm. Richardson Davie	James Glasgow	John Lewis Taylor	David Caldwell	Henry Potter	Robert Williams
1798 Wm. Richardson Davie	John Haywood	Montfort Stokes	Waightstill Avery	Henry Potter	Robert Williams
1799 William Polk	John Louis Taylor	Montfort Stokes	John Winslow	William Potter	Robert Williams
1800 William Polk	John Louis Taylor	Montfort Stokes	William Duff	William Boylan	Robert Williams
1801 William Polk	John Louis Taylor	John Hall	Nathaniel Alexander	William Boylan	Robert Williams
1802 John Louis Taylor	Montfort Stokes	John Hall	William Duff	William Boylan	Robert Williams
1803 John Louis Taylor	Montfort Stokes	John Hall	Robert Duff	William Boylan	Robert Williams
1804 John Louis Taylor	Montfort Stokes	John Hall	William Duff	William Boylan	Robert Williams
1805 John Hall	Montfort Stokes	Robert Cochran	William Duff	William Boylan	Robert Williams
1806 John Hall	Montfort Stokes	Robert Cochran	William Duff	William Boylan	Robert Williams
1807 John Hall	Montfort Stokes	Benjamin Smith	Geo. Lee Davidson	William Boylan	Robert Williams
1808 Benjamin Smith	Robert Williams	Benjamin Smith	Andrew Caldwell	William Boylan	Thomas L. Williams
1809 Benjamin Smith	Robert Williams	Montfort Stokes	Calvin Jones	William Boylan	Thomas L. Williams
1810 Benjamin Smith	Robert Williams	Calvin Jones	Geo. Lee Davidson	William Boylan	Thomas L. Williams
1811 Robert Williams	Jeremiah Slade	Calvin Jones	Geo. Lee Davidson	William Boylan	Alexander Lucas
1812 Robert Williams	Jeremiah Slade	Calvin Jones	William Miller	William Boylan	Robert Williams
1813 Robert Williams	Jeremiah Slade	Calvin Jones	William Miller	William Boylan	Robert Williams
1814 Robert Williams	Jeremiah Slade	Calvin Jones	William Miller	William Boylan	Robert Williams
1815 John Louis Taylor	Kemp Plummer	Calvin Jones	William Miller	William Boylan	Alexander Lucas
1816 John Louis Taylor	John Winslow	Calvin Jones	Simmons J. Baker	William Boylan	Alexander Lucas
1817 Calvin Jones	John Winslow	James Iredell	Leonard Henderson	William Boylan	Alexander Lucas
1818 Calvin Jones	James Iredell	Louis Dicken Wilson	Leonard Henderson	William Boylan	Alexander Lucas
1819 Calvin Jones	James Iredell	Louis Dicken Wilson	John C. Ehringhaus	William Boylan	Alexander Gillett
1820 John Adams Cameron	Frederick Nash	Louis Dicken Wilson	Joseph H. Bryan	William Boylan	Benjamin A. Barham
1821 John Adams Cameron	James Iredell	Jas. Strudwick Smith	Richard D. Spaight	William Boylan	Benjamin A. Barham
1822 James Strudwick Smith	James Iredell	Thomas Clancy	Bazaleel Gillett	William Boylan	Alexander J. Lawrence
1823 Robert Strange	Francis Lister Hawks	Thomas A. Pasteur	Bazaleel Gillett	Benjamin A. Barham	Alexander J. Lawrence
1824 Robert Strange	Francis Lister Hawks	George E. Spruill	Louis Dicken Wilson	Benjamin A. Barham	Alexander J. Lawrence
1825 Hutchings Gordon Burton	Francis Lister Hawks	George E. Spruill	Louis Dicken Wilson	Benjamin A. Barham	Alexander J. Lawrence
1826 Hutchings Gordon Burton	Francis Lister Hawks	George E. Spruill	Jesse Speight	Benjamin A. Barham	Alexander J. Lawrence
1827 Louis Dicken Wilson	John E. Lewis	James Grant	Samuel F. Patterson	Benjamin A. Barham	John C. Stedman
1828 Louis Dicken Wilson	John Owen	James Grant	Samuel F. Patterson	Benjamin A. Barham	John C. Stedman
1829 Louis Dicken Wilson	John Owen	James Grant	John Hill Wheeler	Benjamin A. Barham	John C. Stedman
1830 Richard Dobbs Spaight	Samuel F. Patterson	George Blair	John Hill Wheeler	Benjamin A. Barham	John C. Stedman

Statistics

GRAND OFFICERS (ELECTIVE) OF NORTH CAROLINA FROM ORGANIZATION IN 1787 TO 1941
(Continued)

Grand Master	Deputy Grand Master	Senior Gr. Warden	Junior Gr. Warden	Grand Treasurer	Grand Secretary
1881 Henry F. Grainer.	James W. Reid.	Robert Bingham.	Charles H. Robinson	William E. Anderson	Donald W. Bain
1882 Robert Bingham.	Fabius H. Busbee.	Charles H. Robinson	William T. Kennedy	William E. Anderson	Donald W. Bain
1884 Fabius H. Busbee.	Charles H. Busbee.	Charles H. Robinson	Samuel H. Smith.	William E. Anderson	Donald W. Bain
1886 Fabius H. Busbee.	Charles H. Robinson.	Samuel H. Smith.	Hezekiah A. Gudge.	William E. Anderson	Donald W. Bain
1887 Charles H. Robinson.	Samuel H. Smith.	Hezekiah A. Gudge.	John W. Cotten.	William E. Anderson	Donald W. Bain
1888 Charles H. Robinson.	Samuel H. Smith.	Hezekiah A. Gudge.	John W. Cotten.	William E. Anderson	Donald W. Bain
1889 Samuel H. Smith.	Hezekiah A. Gudge.	John W. Cotten.	Francis M. Moye.	William E. Anderson	Donald W. Bain
1890 Samuel H. Smith.	Hezekiah A. Gudge.	John W. Cotten.	Francis M. Moye.	William E. Anderson	Donald W. Bain
1891 Hezekiah A. Gudge.	John W. Cotten.	Francis M. Moye.	Richard J. Noble.	Darius Wiatt.	Donald W. Bain
1892 Hezekiah A. Gudge.	John W. Cotten.	Francis M. Moye.	Richard J. Noble.	William Simpson.	Donald W. Bain
1893 John W. Cotten.	Francis M. Moye.	Richard J. Noble.	Richard E. Moore.	William Simpson.	William H. Bain
1894 John W. Cotten.	Francis M. Moye.	Richard J. Noble.	Walter E. Moore.	William Simpson.	William H. Bain
1895 Francis M. Moye.	Richard J. Noble.	Walter E. Moore.	James A. Leach.	William Simpson.	John C. Drewry
1896 Francis M. Moye.	Richard J. Noble.	Walter E. Moore.	Beverly S. Royster.	William Simpson.	John C. Drewry
1897 Walter E. Moore.	Richard J. Noble.	Beverly S. Royster.	Henry Irwin Clark.	William Simpson.	John C. Drewry
1898 Walter E. Moore.	Richard J. Noble.	Beverly S. Royster.	Henry Irwin Clark.	William Simpson.	John C. Drewry
1899 Richard J. Noble.	Beverly S. Royster.	Henry Irwin Clark.	Walter S. Liddell.	William Simpson.	John C. Drewry
1900 Beverly S. Royster.	Henry Irwin Clark.	Walter S. Liddell.	Francis D. Winston.	William Simpson.	John C. Drewry
1901 Beverly S. Royster.	Henry Irwin Clark.	Walter S. Liddell.	Francis D. Winston.	William Simpson.	John C. Drewry
1902 Henry Irwin Clark.	Walter S. Liddell.	Francis D. Winston.	Samuel M. Gattis.	William Simpson.	John C. Drewry
1903 Henry Irwin Clark.	Walter S. Liddell.	Francis D. Winston.	Samuel M. Gattis.	William Simpson.	John C. Drewry
1904 Walter S. Liddell.	Francis D. Winston.	Samuel M. Gattis.	Richard N. Hackett.	William Simpson.	John C. Drewry
1905 Walter S. Liddell.	Francis D. Winston.	Samuel M. Gattis.	Richard N. Hackett.	Leo D. Heartt.	John C. Drewry
1906 Francis D. Winston.	Samuel M. Gattis.	Richard N. Hackett.	William B. McKoy.	Leo D. Heartt.	John C. Drewry
1907 Francis D. Winston.	Samuel M. Gattis.	Richard N. Hackett.	William B. McKoy.	Leo D. Heartt.	John C. Drewry
1908 Samuel M. Gattis.	Richard N. Hackett.	William B. McKoy.	F. M. Winchester.	Leo D. Heartt.	John C. Drewry
1909 Samuel M. Gattis.	Richard N. Hackett.	William B. McKoy.	F. M. Winchester.	Leo D. Heartt.	John C. Drewry
1910 Richard N. Hackett.	William B. McKoy.	F. M. Winchester.	John T. Alderman.	Leo D. Heartt.	John C. Drewry
1911 Richard N. Hackett.	William B. McKoy.	F. M. Winchester.	John T. Alderman.	Leo D. Heartt.	John C. Drewry
1912 William B. McKoy.	Francis M. Winchester.	John T. Alderman.	F. P. Hobgood, Jr.	Leo D. Heartt.	John C. Drewry
1913 Francis M. Winchester.	Frank P. Hobgood, Jr.	A. B. Andrews, Jr.	Claude L. Pridgen.	Leo D. Heartt.	John C. Drewry
1914 John T. Alderman.	Frank P. Hobgood, Jr.	A. B. Andrews, Jr.	Claude L. Pridgen.	Leo D. Heartt.	John C. Drewry
1915 Frank P. Hobgood, Jr.	Claude L. Pridgen.	Geo. S. Norfleet.	Henry A. Grady.	Leo D. Heartt.	John C. Drewry
1916 Frank P. Hobgood, Jr.	Claude L. Pridgen.	Geo. S. Norfleet.	James C. Braswell.	Leo D. Heartt.	John C. Drewry
1917 Claude L. Pridgen.	Henry A. Grady.	James C. Braswell.	J. Bailey Owen.	Benjamin R. Lacy.	William W. Willson
1918 George S. Norfleet.	James C. Braswell.	J. Bailey Owen.	James H. Webb.	Benjamin R. Lacy.	William W. Willson
1919 James C. Braswell.	J. Bailey Owen.	James H. Webb.	Hubert M. Poteat.	Benjamin R. Lacy.	William W. Willson
1920 James C. Braswell.	J. Bailey Owen.	James H. Webb.	Hubert M. Poteat.	Benjamin R. Lacy.	William W. Willson
1921 J. Bailey Owen.	James H. Webb.	Hubert M. Poteat.	Leon Cash.	Benjamin R. Lacy.	William W. Willson
1922 James H. Webb.	Hubert M. Poteat.	Leon Cash.	John E. Cameron.	Benjamin R. Lacy.	William W. Willson
1923 Hubert M. Poteat.	Leon Cash.	John E. Cameron.	J. H. Anderson.	Benjamin R. Lacy.	William W. Willson
1924 J. LeGrand Everett.	Leon Cash.	John E. Cameron.	J. H. Anderson.	Benjamin R. Lacy.	William W. Willson

1831	Richard Dobbs Spaight.....	Samuel F. Patterson.....	Rufus Haywood.....	Daniel Coleman.....	Dirk Lindeman.....	Charles D. Lehman
1832	Simmons Jones Baker.....	William Davidson.....	Gray Little.....	John G. Marshall.....	Dirk Lindeman.....	Thomas J. Lemay
1833	Samuel F. Patterson.....	David W. Stone.....	Daniel Coleman.....	Edmund B. Freeman.....	Dirk Lindeman.....	John J. Christophers
1834	Samuel F. Patterson.....	David W. Stone.....	Daniel Coleman.....	Edmund B. Freeman.....	Green W. Ligon.....	John J. Christophers
1835	Lewis H. Martseller.....	David W. Stone.....	Henry Blount.....	James MacLin.....	Green W. Ligon.....	William T. Bain
1836	David W. Stone.....	Thomas L. B. Gregory.....	William W. Cherry.....	William B. Dunn.....	Cel. W. D. Hutchings.....	William T. Bain
1837	David W. Stone.....	Kenneth Rayner.....	William W. Cherry.....	Duncan G. McRae.....	Cel. W. D. Hutchings.....	William T. Bain
1838	David W. Stone.....	William B. Dunn.....	John G. Marshall.....	Daniel S. Crenshaw.....	Cel. W. D. Hutchings.....	William A. Harrison
1839	Simmons Jones Baker.....	William S. Baker.....	Daniel S. Crenshaw.....	Kader Biggs.....	Cel. W. D. Hutchings.....	William A. Harrison
1840	Daniel S. Crenshaw.....	Thomas Loring.....	Thomas E. Fender.....	Davis Young.....	Cel. W. D. Hutchings.....	William A. Harrison
1841	John Hill Wheeler.....	Jonathan H. Jacobs.....	Phineas W. Fanning.....	William P. Taylor.....	Cel. W. D. Hutchings.....	William T. Bain
1842	John Hill Wheeler.....	David Lowry Swain.....	Phineas S. Clark.....	Arthur S. Moore.....	Cel. W. D. Hutchings.....	William T. Bain
1843	Phineas W. Fanning.....	Thomas Loring.....	Wiley H. Johnson.....	Peter Adams.....	Cel. W. D. Hutchings.....	William T. Bain
1844	Phineas W. Fanning.....	William Gott.....	John H. Drake.....	Talcoff Burr.....	Cel. W. D. Hutchings.....	William T. Bain
1845	Phineas W. Fanning.....	Clement H. Jordan.....	Talcoff Burr.....	Job Hiatt.....	Cel. W. D. Hutchings.....	William T. Bain
1846	William F. Collins.....	Clement H. Jordan.....	William G. Hill.....	Job Hiatt.....	Cel. W. D. Hutchings.....	William T. Bain
1847	William F. Collins.....	Cyrus P. Mendenhall.....	Luke Blackmer.....	James E. Allen.....	Cel. W. D. Hutchings.....	William T. Bain
1848	Alonzo T. Jenkins.....	Cyrus P. Mendenhall.....	Luke Blackmer.....	James E. Allen.....	Cel. W. D. Hutchings.....	William T. Bain
1849	Alonzo T. Jenkins.....	William P. Taylor.....	Peter Adams.....	William P. Taylor.....	Cel. W. D. Hutchings.....	William T. Bain
1850	Alonzo T. Jenkins.....	William P. Taylor.....	William K. Blake.....	Joseph Green.....	Cel. W. D. Hutchings.....	William T. Bain
1851	Clement H. Jordan.....	William P. Taylor.....	James T. Alexander.....	F. M. Cox.....	Cel. W. D. Hutchings.....	William T. Bain
1852	Clement H. Jordan.....	Alfred Martin.....	James T. Alexander.....	F. M. Cox.....	Cel. W. D. Hutchings.....	William T. Bain
1853	Clement H. Jordan.....	Lewis S. Williams.....	Henry C. Lucas.....	Daniel Coleman.....	Cel. W. D. Hutchings.....	William T. Bain
1854	Pleasant A. Holt.....	Lewis S. Williams.....	Henry C. Lucas.....	Eli F. Watson.....	Cel. W. D. Hutchings.....	William T. Bain
1855	Alfred Martin.....	Eli W. Ward.....	James E. Allen.....	Eli F. Watson.....	Cel. W. D. Hutchings.....	William T. Bain
1856	Alfred Martin.....	Eli W. Ward.....	James E. Allen.....	Charles C. Clark.....	Cel. W. D. Hutchings.....	William T. Bain
1857	Lewis S. Williams.....	Eli Watson.....	Daniel Coleman.....	Rufus K. Speed.....	Cel. W. D. Hutchings.....	William T. Bain
1858	Lewis S. Williams.....	Edwin Godwin Reade.....	John McCormick.....	Rufus K. Speed.....	Cel. W. D. Hutchings.....	William T. Bain
1859	Lewis S. Williams.....	Edwin Godwin Reade.....	John McCormick.....	Robert W. Best.....	Cel. W. D. Hutchings.....	William T. Bain
1860	William G. Hill.....	Eugene Gissom.....	Robert W. Best.....	Robert W. Best.....	Cel. W. D. Hutchings.....	William T. Bain
1861	William G. Hill.....	John M. Hapgood.....	Robert W. Best.....	John Nichols.....	Cel. W. D. Hutchings.....	William T. Bain
1862	Eli F. Watson.....	Robert W. Best.....	William Lander.....	John Nichols.....	Cel. W. D. Hutchings.....	William T. Bain
1863	Eli F. Watson.....	Robert W. Best.....	William Lander.....	Thomas M. Gardner.....	Cel. W. D. Hutchings.....	Donald W. Bain
1864	John McCormick.....	Robert W. Best.....	Robert B. Vance.....	Samuel H. Rountree.....	William E. Anderson.....	Donald W. Bain
1865	Edwin Godwin Reade.....	Robert W. Best.....	Joseph B. Batchelor.....	Samuel H. Rountree.....	William E. Anderson.....	Donald W. Bain
1866	Edwin Godwin Reade.....	Robert W. Best.....	John Nichols.....	Samuel H. Rountree.....	William E. Anderson.....	Donald W. Bain
1867	Robert W. Best.....	James G. Ramsey.....	John Nichols.....	Clinton A. Cilley.....	William E. Anderson.....	Donald W. Bain
1868	Robert B. Vance.....	Ellis Malone.....	Clinton A. Cilley.....	Robert W. Hardie.....	William E. Anderson.....	Donald W. Bain
1869	Robert B. Vance.....	Joseph B. Batchelor.....	Clinton A. Cilley.....	Robert W. Hardie.....	William E. Anderson.....	Donald W. Bain
1870	Charles C. Clark.....	Thomas M. Gardner.....	Clinton A. Cilley.....	Robert W. Hardie.....	William E. Anderson.....	Donald W. Bain
1871	John Nichols.....	Thomas M. Gardner.....	Clinton A. Cilley.....	Robert W. Hardie.....	William E. Anderson.....	Donald W. Bain
1872	John Nichols.....	Thomas M. Gardner.....	Clinton A. Cilley.....	Robert W. Hardie.....	William E. Anderson.....	Donald W. Bain
1873	George W. Blount.....	Eugene Gissom.....	Horace B. Munson.....	Robert W. Hardie.....	William E. Anderson.....	Donald W. Bain
1874	George W. Blount.....	Thomas A. Cilley.....	Robert W. Hardie.....	James C. L. Gudger.....	William E. Anderson.....	Donald W. Bain
1875	George W. Blount.....	Thomas A. Cilley.....	Robert W. Hardie.....	James C. L. Gudger.....	William E. Anderson.....	Donald W. Bain
1876	Horace H. Munson.....	Thomas S. Kenan.....	Chas. W. Alexander.....	Henry F. Grainger.....	William E. Anderson.....	Donald W. Bain
1877	Horace H. Munson.....	James C. L. Gudger.....	Chas. W. Alexander.....	Henry F. Grainger.....	William E. Anderson.....	Donald W. Bain
1878	William R. Cox.....	James C. L. Gudger.....	Robert Bingham.....	Charles H. Robinson.....	William E. Anderson.....	Donald W. Bain
1879	William R. Cox.....	James W. Reid.....	Robert Bingham.....	Charles H. Robinson.....	William E. Anderson.....	Donald W. Bain
1880	Henry F. Grainger.....	James W. Reid.....	Robert Bingham.....	Charles H. Robinson.....	William E. Anderson.....	Donald W. Bain

GRAND LODGES—MONTHS OF MEETINGS, ADDRESSES GRAND MASTERS AND GRAND SECRETARIES

GRAND LODGE	MONTH	GRAND MASTER and ADDRESS	GRAND SECRETARY and ADDRESS
Alabama	December	George V. Potter	Guy T. Smith
Arizona	March	Dr. Toler R. White	Harry A. Drachman
Arkansas	November	R. Luther Wood	W. A. Thomas
California	October	Lloyd E. Wilson	Leon O. Whitsell
Colorado	September	Francis J. Knauss	Charles A. Patton
Connecticut	February	Walter M. Pickett	Winthrop Buck
Delaware	October	George Duffy	Chester R. Jones
Dist. of Col.	December	Ara Marcus Daniels	J. Claude Keiper
Florida	April	M. Preston Agee	George W. Huff
Georgia	October	Asa A. Vealey	Daniel W. Locklin
Idaho	September	Dan DeBaugh	Clyde I. Rush
Illinois	October		R. C. Davenport
Indiana	May	Harry L. Searle	Wm. H. Swintz
Iowa	June	Roscoe E. Peterson	Charles C. Hunt
Kansas	February	Charles A. Keith	Elmer F. Strain
Kentucky	October		Al. E. Orton
Louisiana	February	Harold H. Murchie	D. Peter Leguens
Maine	May	George S. Yost	Convers E. Leach
Maryland	November	Albert A. Schaefer	Claud Shaffer
Massachusetts	December	Charles T. Sherman	Frank H. Hilton
Michigan	May	Chauncey C. Culton	F. Homer Newton
Minnesota	January	Luther A. Smith	John H. Anderson
Mississippi	February	Harry S. Truman	Sid F. Curtis
Missouri	September	John T. Orr	Arthur Mather
Montana	August	Earl J. Lee	Luther T. Hauberg
Nebraska	June	Warren H. Tucker	Lewis E. Smith
Nevada	June	George P. Coleman	E. C. Peterson
New Hampshire	May	Robt. H. Davidson	J. Melvin Dresser
New Jersey	April	Adolph S. Walter	Isaac Cherry
New Mexico	October	Henry C. Turner	A. A. Keen
New York	May	Charles P. Eldridge	Charles H. Johnson
North Carolina	April	Eugene Naylor	John H. Anderson
North Dakota	June	Charles R. Wilson	Walter L. Stockwell
Ohio	October	Wm. H. Powell	Harry S. Johnson
Oklahoma	February	Earl W. Snell	Claude A. Sturgeon
Oregon	June	William H. Brehm	D. Rufus Cheney
Pennsylvania	December	George F. Ward	Matthew Galt, Jr.
Rhode Island	May	Joseph B. Hyde	Harold L. McAuslan
South Carolina	March		O. Frank Hart

1925	Leon Cash.....	John E. Cameron.....	J. H. Anderson.....	R. C. Dunn.....	Benjamin R. Lacy...	William W. Willson
1926	John E. Cameron.....	J. H. Anderson.....	R. C. Dunn.....	J. J. Phoenix.....	Benjamin R. Lacy...	William W. Willson
1927	John H. Anderson.....	R. C. Dunn.....	J. J. Phoenix.....	A. J. Harris.....	Benjamin R. Lacy...	William W. Willson
1928	R. C. Dunn.....	John J. Phoenix.....	E. W. Timberlake, Jr.	B. S. Royster, Jr....	Benjamin R. Lacy...	John H. Anderson
1929	John J. Phoenix.....	E. W. Timberlake, Jr.	B. S. Royster, Jr....	J. W. Winborne.....	Benjamin R. Lacy...	John H. Anderson
1930	E. W. Timberlake, Jr.	J. W. Winborne.....	H. C. Alexander.....	P. T. Wilson.....	John J. Phoenix.....	John H. Anderson
1931	J. W. Winborne.....	H. C. Alexander.....	P. T. Wilson.....	Roy F. Ebbs.....	John J. Phoenix.....	John H. Anderson
1932	H. C. Alexander.....	P. T. Wilson.....	Roy F. Ebbs.....	C. B. Newcomb.....	John J. Phoenix.....	John H. Anderson
1933	P. T. Wilson.....	Roy F. Ebbs.....	C. B. Newcomb.....	J. G. Hudson.....	H. C. Alexander.....	John H. Anderson
1934	Roy F. Ebbs.....	C. B. Newcomb.....	J. G. Hudson.....	Watson N. Sherrod..	H. C. Alexander.....	John H. Anderson
1935	Chas. B. Newcomb.....	J. G. Hudson.....	Watson N. Sherrod..	Harry T. Peterson....	H. C. Alexander.....	John H. Anderson
1936	J. G. Hudson.....	Watson N. Sherrod..	Harry T. Peterson....	J. Edward Allen.....	H. C. Alexander.....	John H. Anderson
1937	Watson N. Sherrod..	Harry T. Peterson....	J. Edward Allen.....	Thos. J. Harkins....	H. C. Alexander.....	John H. Anderson
1938	Harry T. Peterson....	J. Edward Allen.....	Thos. J. Harkins....	C. P. Eldridge.....	H. C. Alexander.....	John H. Anderson
1939	J. Edward Allen.....	Thos. J. Harkins....	C. P. Eldridge.....	Jas. E. Shipman.....	H. C. Alexander.....	John H. Anderson
1940	Thos. J. Harkins....	C. P. Eldridge.....	Jas. E. Shipman.....	Jas. W. Payne.....	H. C. Alexander.....	John H. Anderson
1941	C. P. Eldridge.....	Jas. E. Shipman.....	Jas. W. Payne.....	Julius C. Hobbs.....	H. C. Alexander.....	John H. Anderson

GRAND SECRETARIES FOREIGN GRAND LODGES

Alberta.....	J. W. H. Kemmis.....	Calgary
British Columbia.....	Frank S. McKee.....	Vancouver
Canada.....	E. G. Dixon.....	Hamilton
England.....	Sydney A. White.....	London
Ireland.....	H. C. Shellard.....	Dublin
Manitoba.....	J. H. G. Russell.....	Winnipeg
New Brunswick.....	R. D. Magee.....	St. John
New South Wales.....	James S. Miller.....	Sydney
New Zealand.....	H. A. Lamb.....	Christchurch
Nova Scotia.....	James C. Jones.....	Halifax
Philippine Islands.....	Antonio Gonzalez.....	Manila
Prince Edward Island.....	L. A. McDougall.....	Charlottetown
Quebec.....	W. W. Williamson.....	Montreal
Queensland.....	Leslie P. Marks.....	Brisbane
Saskatchewan.....	W. B. Tate.....	Regina
Scotland.....	Thomas G. Winning.....	Edinburgh
South Australia.....	R. Owen Fox.....	Adelaide
Tasmania.....	W. H. Strutt.....	Hobart
Victoria.....	William Stewart.....	Melbourne
Western Australia.....	A. E. Jensen.....	Perth

South Dakota	June	Charles N. Hall	Huron	W. D. Swain	Sioux Falls
Tennessee	January	Samuel H. Cooper	Johnson City	T. Earl Doss	Nashville
Texas	December	Sam B. Cantey	Fort Worth	George H. Belew	Waco
Utah	September	Thorwald J. Nelson	Salt Lake City	S. H. Goodwin	Salt Lake City
Vermont	June	Walter S. Fenton	Rutland	A. S. Harriman	Burlington
Virginia	February	Clarence D. Freeman	Portsmouth	James M. Clift	Richmond
Washington	June	Matthew W. Hill	Seattle	Horace W. Tyler	Tacoma
West Virginia	October	Porter L. Marsh	Parsons	Ira Wade Coffman	Charleston
Wisconsin	June	David O. Stine	Reedsburg	Wm. F. Weller	Milwaukee
Wyoming	August	Conrad Johnson	Pine Bluffs	Joseph M. Lowndes	Casper

REPRESENTATIVES FOREIGN GRAND LODGES

OF NORTH CAROLINA NEAR OTHERS		GRAND LODGE		OF OTHER GRAND LODGES NEAR N. C.	
Address				Address	
W. F. Paffet	Lacombe	ALBERTA		G. C. Ward	Biltmore
Dr. Hanz Kriest	Fravenfeld	ALPINA, SWITZERLAND		H. M. Foy	Mt. Airy
		ARGENTINE REPUBLIC		F. C. Kinzie	Spindale
		BOLIVIA		H. McN. Johnson	Willard
S. J. Willis	Victoria	BRITISH COLUMBIA		J. P. Ashby	Winston-Salem
Dr. Pedro Telmo Barba	Manaos	AMAZONAS E ACRE, BRAZIL		Leon Godown	Concord
Dr. Ernesto Camara	Bahia	BAHIA, BRAZIL		R. I. Thompson	Hickory
		CEARA, BRAZIL		J. E. Rooker	Warrenton
Dr. Hermano Lott, Jr.	Belo Horizonte	MINAS GERAES, BRAZIL		C. H. Jarrett	Andrews
		PARA, BRAZIL		M. F. McKeel	Washington
Joao da Cinha Lima	Parahyba	PARAHYBA, BRAZIL		Dr. Verne S. Caviness	Raleigh
Julius Balthazer	Rio de Janeiro	PERNAMBUCO, BRAZIL		R. E. Yongue, Jr.	Laurinburg
Jos. Whyte	Sao Paulo	RIO de JANEIRO, BRAZIL			
John A. McRae	Kingston	Rio Grande Do Sul, Brazil		J. W. Lee	Lawndale
		S. PAULO, BRAZIL		W. B. Hodge	Charlotte
		BULGARIA		H. M. Poteat	Wake Forest
		CANADA		L. L. Thomas	Jonesboro
		CHILI		D. K. Medford	Clyde
		COLOMBIA, BOGOTA		E. E. Maddrey	Winston-Salem
		COLOMBIA, BARRANQUILA		E. T. Howard	High Point
		COLOMBIA, CARTAGENA		J. Howard Brown	Tarboro
		CZECHO-SLOVAKIA		E. P. Martin	Washington
		COSTA RICA		H. E. Thompson	Stantonsburg
A. Rudolph Sasso	San Jose	CUBA		J. Ray Shute, II.	Monroe
Geraldo L. Betancourt-Mirando	Havana	CUSCATLAN OF SALVADOR		Roscoe M. Wynn	Elizabeth City
Dr. Francis E. Morans	Salvador	ECUADOR		Alex B. Andrews	Raleigh
Dr. Antonio J. Ampuero	Guayaquil	ENGLAND		H. G. Etheridge	Asheville
Charles R. I. Nicholl	Milwards	FINLAND		J. C. Hobbs	Wilmington
		G. O. OF GREECE		Dr. L. P. Martin	Mocksville
H. Jose Walter	Tegucigalpa	G. O. NETHERLANDS		Dr. R. T. Allen	Lumberton
J. B. McCutcheon	Belfast	HONDURAS			
		IRELAND		J. E. English	Morehead City
		JUGOSLAVIA			
Robert Peel	Miniota	MANITOBA			
		MEXICO			
Abelardo R. Velasco	Tapachula	G. L. Benito Jaurez of Coahuila		W. B. McConnell	Asheville
F. B. Vriarte	Monterrey	CHIAPAS		Hubert Eddins	Zebulon
		NUEVO LEON		L. G. Jordan	Apex

GRAND REPRESENTATIVES

OF NORTH CAROLINA NEAR OTHERS		GRAND LODGE		OF OTHER GRAND LODGES NEAR NO. CAR.	
Address				Address	
Shelton H. Hendrix.....	Mobile	ALABAMA.....		D. E. Bulluck.....	Rocky Mount
Chas E. Bellis.....	Nogales	ARIZONA.....		Frank C. Abernethy.....	Gastonia
Sam Hamilton.....	N Little Rock	ARKANSAS.....		J. S. McEachern.....	Wilmington
Mark B. Gill.....	Fort Morgan	COLORADO.....		W. N. Sherrod.....	Enfield
Geo. B. Kimball.....	Stratford	CONNECTICUT.....		S. N. Boyce.....	Gastonia
Wm. L. Cressman.....	Wilmington	DELAWARE.....		A. B. Goetze.....	High Point
Arthur C. Shaw.....	Washington	DIST OF COLUMBIA.....		E. W. Timberlake.....	Wake Forest
Frank L. Miller.....	Sandford	FLORIDA.....		W. L. McIver.....	Sandford
Thos. A. Jeffries.....	Atlanta	GEORGIA.....		S. H. Green.....	Monroe
F. G. Mock.....	Nampa	IDAHO.....		H. W. Pickett.....	Durham
Robt. C. Fletcher.....	La Grange	ILLINOIS.....		P. T. Wilson.....	Winston-Salem
H. E. H. Greenleaf.....	Greencastle	INDIANA.....		A. W. Harris.....	Greenville
Nelson Long.....	Hoxie	KANSAS.....		Z. V. Snipes.....	Dunn
Arthur W. Riggs.....	Covington	KENTUCKY.....		E. E. Levan.....	Statesville
C. Marion Hutton.....	Minden	LOUISIANA.....		J. W. Winborne.....	Raleigh
Geo. W. Haskell.....	Houlton	MAINE.....		F. F. Harding.....	Raleigh
Robert L. Graham.....	Baltimore	MARYLAND.....		Harry W. Walker.....	Norlina
E. L. Davis.....	Chicopee Falls	MASSACHUSETTS.....		L. T. Hartsell, Jr.....	Concord
F. Homer Newton.....	Grand Rapids	MICHIGAN.....		L. T. Paterson.....	Wilmington
Chas. N. Pace.....	St. Paul	MINNESOTA.....		F. D. Winston.....	Winston
Thos. P. Pegram.....	Ripley	MISSISSIPPI.....		H. M. Brandon.....	Winston-Salem
Geo. W. Walker.....	Cape Girardeau	MISSOURI.....		D. M. Williford.....	Greenville
John R. Lloyd.....	Great Falls	MONTANA.....		C. H. Pugh.....	Gastonia
John J. Wilson.....	Lincoln	NEBRASKA.....		H. B. Leavitt.....	Asheville
Geo. Hussman.....	Cardnerville	NEVADA.....		J. E. Shipman.....	Hendersonville
Daniel W. Cole.....	Hillsborough	NEW HAMPSHIRE.....		C. A. Graham.....	Ramseur
John Keifer.....	Jersey City	NEW JERSEY.....		J. E. Anderson.....	Raleigh
Alfred C. Price.....	Ratan	NEW MEXICO.....		C. F. W. Jr.....	Hendersonville
Harold S. Pond.....	Buffalo	NORTH DAKOTA.....		R. C. Dunn.....	Enfield
Anson E. Pickel.....	Grand Forks	OHIO.....		K. W. Parham.....	Raleigh
Gustavus A. Gumerson.....	Marlon	OKLAHOMA.....		A. M. Atkinson.....	Enfield
Earl W. Snell.....	Kramlin	OREGON.....		J. F. Marquette.....	Statesville
Earl W. Beyerly.....	Newport	RHODE ISLAND.....		L. J. Bounds.....	Kannapolis
J. H. Goodale.....	Camden	SOUTH CAROLINA.....		J. W. Patton.....	Elon College
K. J. Morgan.....	Gettysburg	SOUTH DAKOTA.....		E. C. Speight.....	Rocky Mount
Chas. Barnham.....	Nashville	TENNESSEE.....		J. S. Beverly.....	Oxford
W. Marcus Weathered.....	Coleman	TEXAS.....		Herbert C. Alexander.....	Charlotte
John F. Rove.....	Eureka	UTAH.....		J. T. Bundy.....	Farmville
Archie S. Harriman.....	Middleburg	VERMONT.....		W. J. Bundy.....	Greenville
Wm. F. Bagby.....	Stevenville	VIRGINIA.....		C. T. McClenaghan.....	Raleigh
Thos. M. Asken.....	Seattle	WASHINGTON.....		Thos. J. Hartkins.....	Asheville
O. Lloyd Haught.....	Charaburg	WEST VIRGINIA.....		H. W. Prince.....	Dunn
Jas. F. Lennon.....	LaCrosse	WISCONSIN.....		F. M. Plinnix.....	Oxford
				R. K. Stewart.....	High Point

LODGES UNDER THE JURISDICTION OF THE GRAND LODGE OF NORTH CAROLINA, WITH NAMES OF SECRETARIES AND MASTERS, AND THEIR POSTOFFICE ADDRESSES, THE MASONIC DISTRICT IN WHICH LODGES ARE SITUATED BEING INDICATED BY NUMBERS IN PARENTHESIS

NO., NAME and DISTRICT	POSTOFFICE	SECRETARY and ADDRESS	MASTER and ADDRESS
1 St. John's (10)-----	Wilmington-----	Henry L. Taylor, Wilmington, Box 653-----	Enoch Turner Hancock, Wilmington, 612 Orange St.
2 Royal White Hart (4)-----	Halifax-----	W. R. Caudle, Halifax-----	A. L. Hux, Halifax
3 St. John's (7)-----	New Bern-----	A. A. Kafer, Jr., New Bern-----	G. N. Mitchell, New Bern
4 St. John's (6)-----	Kinston-----	R. G. Wooten, Kinston-----	Wm. A. Evans, Kinston
5 Charity (2)-----	Windsor-----	O. W. Hale, Windsor-----	B. E. Grant, Windsor
7 Unanimity (2)-----	Edenton-----	J. Edwin Buflap, Edenton-----	G. A. Helms, Edenton
8 Phoenix (15)-----	Fayetteville-----	F. C. Franklin, Fayetteville-----	M. T. Foster, Fayetteville
10 Johnston-Caswell (19)-----	Warrenton-----	J. C. Moore, Warrenton-----	Harry Cohen, Warrenton
11 Caswell Brotherhood (21)-----	Yanceyville-----	O. A. Powell, Yanceyville-----	Holland McSwain, Yanceyville
13 St. John's (9)-----	Kenansville-----	Guy V. Gooding, Kenansville-----	J. M. Brock, Kenansville
17 American George (4)-----	Murfreesboro-----	L. S. Lee, Murfreesboro-----	H. C. Cowell, Murfreesboro
19 Eagle (21)-----	Hillsboro-----	C. M. Walker, Hillsboro-----	W. H. Bolland, Cedar Grove
27 Statesville (29)-----	Statesville-----	S. W. Hoffman, Statesville-----	G. G. Austin, Statesville
31 Phalanx (27)-----	Charlotte-----	F. Wm. E. Cullingford, 407 E. Trade St., Charlotte-----	J. van Davis, Charlotte
32 Stokes (25)-----	Concord-----	R. S. Arrowood, Concord, 276 N. Church St.-----	
39 Davie (2)-----	Lewiston-----	Garvey Bazemore, Lewiston-----	H. B. Spruill, Windsor
40 Hiram (15)-----	Raleigh-----	Roy R. Pool, Raleigh, 1314 Mordecai Dr.-----	Adam A. Husman, Raleigh 320 Agricultural Bldg.
45 Liberty (33)-----	Wilkesboro-----	Johnson J. Sanders, N. Wilkesboro-----	C. M. Pardue, Wilkesboro
53 Hall (1)-----	Indiantown-----	W. H. Burgess, Oldtrap-----	W. W. Knight, Belcross
56 King Solomon (4)-----	Jackson-----	Harvey D. Hart, Jackson-----	Richard Lloyd, Jackson
58 Concord (18)-----	Tarboro-----	J. P. Keech, Tarboro-----	W. Lee Page, Tarboro
59 Perseverance (3)-----	Plymouth-----	John W. Darden, Plymouth-----	Linwood A. Larkin, Plymouth
64 Kilwinning (26)-----	Wadesboro-----	C. A. Bland, Wadesboro-----	Barrington T. Hill, Wadesboro
75 Widow's Son (1)-----	Camden-----	C. B. Morrisette, Camden-----	H. T. Crawley, Belcross
76 Greensboro (23)-----	Greensboro-----	Wilson S. Mitchell, Greensboro, Box 92-----	J. M. Sykes, Greensboro
81 Zion (7)-----	Trenton-----	V. L. Pollock, Trenton-----	G. G. Noble, Trenton
83 Lafayette (10)-----	Jacksonville-----	Robert C. Warlick, Jacksonville-----	John R. Gurganus, Jacksonville
84 Fellowship (14)-----	Smithfield-----	W. H. Stanley, Smithfield-----	J. P. Rogers, Smithfield
85 Morning Star (18)-----	Nashville-----	A. S. Ballard, Nashville-----	T. G. Bunting, Nashville
90 Skewarkee (2)-----	Williamston-----	B. D. Courtney, Williamston-----	C. B. Clark, Williamston

FOREIGN GRAND LODGES—Continued

OF NORTH CAROLINA NEAR OTHERS		GRAND LODGE		OF OTHER GRAND LODGES NEAR N. C.	
Address				Address	
Luis Mendez	Guadalajara	EL POTOSI, SAN LUIS		Chas. M. Walker	Hillsboro
Dr. Salvador Cerda, Jr.	Tampico	OCCIDENTAL MEXICANO		Chas. A. Harris	Roxboro
Enrique P. Loya	Mexico City	TAMAUlipas		W. B. Ferguson	Weaverville
Juck J. Zahler	Mexico City	VALLE DE MEXICO		M. S. Davis	Louisburg
Angel N. Rosas	Vera Cruz	YORK G. L.		J. T. Ingram	Lenoir
Raul Sobrino Campos	Merida	VERA CRUZ		Lon G. Turner	Burlington
		La Orien. Peninsular, Yucatan		P. E. G. Renninger	Winston-Salem
		NATIONAL OF DENMARK		L. H. Gillikin	Goldsboro
		NATIONAL OF EGYPT		M. Saliba	Wilson
		IND. NATIONAL OF FRANCE		J. G. Beaman	Marion
Frederico J. Lacayo	Managua	NICARAGUA		Sol Lipman	Chapel Hill
Sam J. Parkhill	St. John	NEW BRUNSWICK		F. W. McGowen	Kenansville
F. C. Wade	Christchurch	NEW SOUTH WALES		J. W. Nichols	North Wilkesboro
		NEW ZEALAND		C. C. Bryan	Burgaw
		NORWAY		R. L. Pope	Thomasville
		NORWAY, G. L. Norske, Pol.		Henry L. Taylor	Wilmington
F. E. Rice	Digby	NOVA SCOTIA		J. Bailey Owen	Henderson
David Colman Dassa	Cristobal, C. Z.	PANAMA		J. Edward Allen	Warrenton
		PARAGUAY		Guy H. Morris	Asheville
Uda B. Moss	Lima	PERU		A. O. Alford	Raleigh
U. D. Laya	Dansalan	PHILIPPINE ISLANDS		J. M. Turley	Clayton
		POLAND			
Jose Gonzalez Glinorio	San Juan	PORTO RICO		C. M. Gueth	High Point
Lemuel Winchester	Charlottetown	PRINCE EDWARD IS.		A. S. Chesson	Wilson
J. D. McFadyen	Stanstead	QUEBEC		Roy A. Harmon	Elk Park
Harry Vickers	Brisbane	QUEENSLAND		J. W. Payne	Salisbury
Edmundo Osborn	Guatemala	REPUBLIC OF GUATEMALA		J. G. Hudson	Salisbury
A. M. Bell	Adanac	SASKATCHEWAN		H. A. Newell	Henderson
Daniel Robertson	Edinburgh	SCOTLAND		Wm. R. Smith	Raleigh
C. L. Abbott	Adelaide	SOUTH AUSTRALIA		C. B. Newcomb	Wilmington
Carl Frdk Cassel	Stockholm	SWEDEN		C. P. Eldridge	Raleigh
John W. Clinch	Hobart	TASMANIA		W. H. White	Sanford
Santiago Tavella	Montivedeo	URUGUAY		Murray C. Alexander	Charlotte
		VENEZUELA		R. K. McNeely	Mooreville
Geo. J. A. Cole	Bairnsdale	VICTORIA		H. Kauffman	Raleigh
David R. Cargill	Mount Lawley	VIENNA, AUSTRIA		H. A. Cox	Mayodan
		WESTERN AUSTRALIA		John J. Phoenix	Greensboro
		Masonic Federation Roumania		F. I. Watson	Raleigh

LODGES UNDER THE JURISDICTION OF THE GRAND LODGE OF NORTH CAROLINA — Continued

NO., NAME and DISTRICT	POSTOFFICE	SECRETARY and ADDRESS	MASTER and ADDRESS
162 Yadkin (30)	Yadkinville	R. A. McLaughlin, Yadkinville	J. H. P. Shore, Yadkinville
165 Archer (15)	Clayton, RFD	B. W. Hinnant, Wendell	E. W. Narron, Zebulon
167 Winston (30)	Winston-Salem	R. P. Rawley, Winston-Salem	Robert B. Parnell, Winston-Salem
170 Blackner (39)	Weaverville	Fred. A. Manchester, 1 Clearview Terrace, Asheville	Stanley L. West, Weaverville
171 Colerain (2)	Colerain	J. J. Beale, Colerain	L. M. Dixon, Colerain
172 Buffalo (13)	Jonesboro	E. B. Watson, Jonesboro	J. D. Pegram, Jonesboro
174 Geo. Washington (16)	Apex, Rt. 1	R. W. Seymour, Apex, Rt. 2	N. J. Wilson, Apex, Rt. 2
176 Mecklenburg (27)	Davidson	W. S. Henderson, Davidson	Wm. H. Jetton, Davidson
181 Carthage (13)	Carthage	S. R. Hoyle, Carthage	Clyde B. Shaw, Carthage
187 Central Cross (18)	Hunts	C. H. Stallings, Spring Hope	W. G. Bowden, Spring Hope
188 Balfour (24)	Asheboro	C. H. Caviness, Asheboro	L. M. Mitchell, Asheboro
190 Fair Bluff (10)	Fair Bluff	J. P. Waddell, Fair Bluff	Dr. M. A. Waddell, Fair Bluff
191 Granite (15)	Clayton	J. M. Turley, Clayton	J. E. Nelson, Clayton
198 Cary (16)	Cary	R. O. Heater, 201 Academy Bldg., Raleigh	E. C. Sanderford, Cary
202 Cleveland (37)	Shelby	R. G. Laughridge, Shelby	Roy L. Allen, Shelby
203 Roanoke (4)	Weldon	S. J. Dixon, Weldon	A. W. Oakes, Weldon
205 Long Creek (27)	Huntersville	A. R. Henderson, Huntersville, Rt. 1	W. F. Caldwell, Charlotte, Rt. 9
206 Mingo (9)	Dunn, RFD	M. B. Wilson, Dunn, Rt. 5	A. E. Baggett, Erwin
207 Lebanon (10)	Whiteville	A. C. Meares, Whiteville	M. L. Inman, Whiteville
208 Mt. Olive (6)	Mt. Olive	E. A. Southerland, Mt. Olive	B. A. Summerlin, Mt. Olive
209 Randleman (24)	Randleman	H. H. Hamilton, Randleman	T. L. Helms, Randleman
210 Eno (21)	Durham	E. W. Carlton, Durham, 910 Arnett Ave.	Ted D. Wolfe, Durham, Telephone Co.
214 Thomasville (23)	Thomasville	J. F. Garner, Thomasville	T. E. Witty, Thomasville
217 Catawba Valley (36)	Morganton	O. L. Horton, Morganton	Charles W. Shuping, Morganton, Rt. 1
218 Wm. G. Hill (16)	Raleigh	C. T. McClenaghan, Masonic Temple, Raleigh	Richard L. Edwards, State Capitol Life Ins. Co., Raleigh
226 Wilson (29)	Olin	D. E. White, Statesville, Rt. 2	B. C. Robertson, Charles
229 Henderson (19)	Henderson	J. L. Wester, Henderson	J. M. Balty, Henderson
230 Corinthian (18)	Rocky Mount	G. Edgar Joyner, Rocky Mt., P. O. Box 429	J. M. Baker, Rocky Mount, Edgecombe St.
231 Wm. T. Bain (16)	Raleigh, Rt. 3	E. E. Banks, Raleigh, Rt. 3	L. P. Rand, Raleigh, Rt. 3
233 Lenoir (6)	La Grange	Leonard R. Britt, La Grange	Wade H. Ferguson, La Grange
237 Mystic Tie (44)	Marlon	A. H. Mitchem, Marlon	Volle E. Price, Marlon
240 Wicapacon (2)	Harrellsville	S. E. Harrell, Harrellsville	R. B. Jackson, Harrellsville

91	Western Star (44)	Rutherfordton	W. O. Geer, Rutherfordton	Jas. R. Keeter, Rutherfordton
92	Joseph Warren (17)	Stantonsburg	D. B. Darden, Stantonsburg	N. P. Coley, Stantonsburg
95	Jerusalem (6)	Hookerton	A. C. Edwards, Hookerton	B. F. Scarborough, Hookerton
97	Neuse (15)	Millbrook	E. T. Beddingfield, Box 1641, Raleigh	J. J. Sandling, Raleigh
98	Hiram (9)	Clinton	Rev. Odell E. Bryant, Clinton	Wm. G. King, Clinton
99	Fulton (25)	Salisbury	J. F. Link, Box 566, Salisbury	James H. Livengood, Salisbury, 309 S. Lee St.
102	Columbus (13)	Pittsboro	A. D. Hartsell, Pittsboro	J. Atlas Farrell, Pittsboro
104	Orr (3)	Washington	Millard F. McKeel, Jr., Washington, Box 505	Ray E. Phillips, Washington
106	Perquimans (1)	Hertford	J. S. Vick, Hertford, Box 133	G. C. Buck, Hertford
109	Franklin (7)	Beaufort	Wm. H. Bailey, Beaufort	J. C. Rice, Beaufort
112	Wayne (6)	Goldsboro	Lester H. Gillikin, Box 446, Goldsboro	G. B. Franks, Goldsboro,
113	Person (20)	Roxboro	W. Reade Gentry, Roxboro	Box 772
114	St. Alban's (11)	Lumberton	Dr. R. T. Allen, Lumberton	C. A. Harris, Roxboro
115	Holly Springs (16)	Holly Springs	R. C. Stephens, Holly Springs	C. B. Skipper, Lumberton
117	Mt. Lebanon (17)	Wilson	Dr. M. Saliba, Wilson	Roy W. Keith, Holly Springs
118	Mt. Hermon (39)	Asheville	Chas. C. Ricker, Asheville, Masonic Temple	Leslie S. Farmer, Jr., Elm City
122	Oxford (20)	Oxford	D. S. Johnson, Oxford	V. W. Taylor, Oxford
123	Franklinton (19)	Franklinton	G. B. Harris, Franklinton	W. W. Cooke, Franklinton
125	Mill Creek (9)	Newton Grove	Luby Denning, Newton Grove, R-1	Isaiah Tart, Dunn, Rt. 5
126	Gatesville (1)	Gatesville	W. Henry Overman, Gatesville	H. L. Ward, Gatesville
127	Blackmer (24)	Mount Gilead	C. T. Haywood, Mt. Gilead	W. J. Batten, Mt. Gilead
128	Hanks (24)	Franklinville	C. H. Julian, Franklinville	E. C. Routh, Franklinville
129	Dan River (23)	Madison	John O. Busick, II, Madison	Rev. H. A. Cox, Mayodan
132	Radiance (6)	Snow Hill	Jamie H. Exum, Snow Hill	A. L. Herring, Snow Hill
134	Mocksville (30)	Mocksville	Z. N. Anderson, Mocksville	Lester P. Martin, Mocksville
136	Leaksville (23)	Leaksville	Bennett Nooe, Leaksville	G. T. Sykes, Leaksville
137	Lincoln (28)	Lincolnton	J. Robert McNeely, Lincolnton	A. E. Miller, Lincolnton
138	King Solomon (10)	Burgaw	T. T. Murphy, Burgaw	W. S. Croom, Burgaw
143	Mt. Vernon (13)	Bonlee	P. H. Nance, Bonlee	W. T. Brooks, Bonlee
145	Junaluskee (42)	Franklin	C. G. Moore, Franklin	T. T. Love, Franklin
146	Cherokee (43)	Murphy	J. Franklin Smith, Murphy	Wm. George Phillips, Murphy
147	Palmyra (14)	Dunn	Chas. R. Storey, Dunn	John Snipes, Dunn
149	Adoniram (20)	Cornwall	J. A. Timberlake, Nelson, Va.	C. D. Winston, Nelson, Va.
150	Pee Dee (25)	Norwood	Herbert J. Lentz, Norwood	James Paul Lowder, Norwood
151	Sanford (13)	Sanford	Wilbert L. McIver, Sanford	W. Glenn McIver, Sanford
154	Scotch-Ireland (25)	Cleveland	L. R. Burris, Cleveland	J. O. Moore, Cleveland
155	White Stone (15)	Wakesfield	J. M. Stallings, Zebulon	Albert Pulley, Zebulon
156	Rolesville (15)	Rolesville		
158	Knap of Reeds (21)	Bahama	M. P. Sanford, Bahama	V. C. Taylor, Bahama

LODGES UNDER THE JURISDICTION OF THE GRAND LODGE OF NORTH CAROLINA — Continued

NO., NAME and DISTRICT	POSTOFFICE	SECRETARY and ADDRESS	MASTER and ADDRESS
328 Mattamuskeet (3)	Engelhard	R. S. Cox, Engelhard	W. O. White, Engelhard
331 Bayboro (7)	Bayboro	J. L. Scott, Grantsboro	H. D. Potter, Cash Corner
335 Rowland	Rowland	O. C. O'Farrell, Kings Mt.	S. A. Crouse, Charlotte,
339 Fairview (37)	Kings Mountain	C. S. Hinnant, Pikeville	East King St.
340 Harmony (6)	Pikeville	D. E. King, Denver	Bennie F. Smith, Pikeville
341 Rock Spring (28)	Denver	D. L. Miller, Hickory	W. A. Poole, Iron Station
343 Hickory (36)	Hickory	Ernest T. Gregory, High Point,	R. F. Coffey, Hickory
344 Numa F. Reid (23)	High Point	1006 English St.	Robt. J. Royals, High Point
348 Stanley (25)	Albemarle	R. C. Hill, Albemarle, Box 388	George P. Palmer, Albemarle
352 Durham (21)	Durham	H. M. Brown, Durham, Box 1365	M. R. Hix, Durham,
356 Fallston (37)	Fallston	Yates Williams, Shelby, Rt. 5	812 Fourth St.
357 Bakersville (40)	Bakersville	J. F. Greene, Bakersville	J. B. Wilson, Fallston
358 East LaPort (42)	East LaPort	T. H. Simpson, Cullowhee	John C. Greene, Bakersville
359 Mt. Vernon (7)	Oriental	J. L. Dixon, Oriental	A. F. Arrington, Cullowhee
363 Snow (40)	Sugar Grove	J. E. Clay, Boone	J. T. Pugh, Oriental
366 Craighead (27)	Huntersville	Hugh L. McAuley, Huntersville	Richard E. Kelly, Boone
369 Gastonia (28)	Gastonia	A. S. Melvin, Gastonia, Box 1129	T. H. Sims, Huntersville
373 Ashler (33)	Deep Gap	E. R. Mikeal, Todd	D. C. McSwain, Hanna St.,
374 Campbell (29)	Troutman	G. M. Young, Troutman	Gastonia
375 State Line (37)	Grover	J. L. Herndon, Grover	D. L. Stansberry, Laxon
377 Youngsville (19)	Youngsville	S. E. Winsport, Youngsville	F. Tate Loftin, Troutman
378 Seaboard (4)	Seaboard	Z. L. Vann, Seaboard	Benjamin F. Bird, Grover
379 Coharie (9)	Salemberg	O. J. Bailey, Wake Forest, Rt. 3	J. R. Pearce, Youngsville
380 Granville (20)	Wake Forest, Rt. 3	S. M. Caldwell, Forest City	B. S. Stancell, Seaboard
381 Forest City (44)	Forest City	D. R. Young, Reidsville	L. M. Jackson, Salemberg
384 Reidsville (23)	Reidsville	Gunnar W. Bohnsdahl, Canton	C. D. Davis, Raleigh
386 Pigeon River (41)	Canton	L. R. Geiger, Hendersonville	F. E. Biggerstaff, Forest City
387 Kedron (38)	Hendersonville	J. P. McSwain, Mooresboro	J. E. Fleming, Reidsville
388 Mooresboro (37)	Mooresboro	J. H. Collins, Rockford	H. S. Bell, Canton
390 Copeland	Copeland	M. Hamilton, Hope Mills	L. B. Prince, Hendersonville
391 Lebanon (14)	Hope Mills	O. G. Clayton, Stem, Rt. 1	R. G. Burrus, Mooresboro
393 Tally Ho (20)	Stem		J. G. Lewellyn, Dobson
			J. K. Newton, Hope Mills
			J. K. Watkins, Stem

243	Grifton (5)	J. W. Gilbert, Grifton, Rt. 2	Richard A. Nelson, Grifton
244	Monroe	J. E. Stewart, Monroe	Irwin Price, Monroe
245	Catawba (36)	Clarence Clapp, Jr., Newton	Wade H. Lefler, Newton
248	Pythagoras (10)	B. J. Holden, Southport	R. F. Plaxco, Southport
249	Lee (29)	E. L. Hedrick, Taylorsville	J. Ray Jennings, Taylorsville
253	Kenly (17)	E. J. Bethea, Kenly	C. E. Gillikin, Kenly
257	Fuquay (16)	W. J. Balentine, Fuquay Springs	J. E. Brown, Varina
258	Fuquay (16)	C. B. Hossaflook, Waynesville	Emmett Homer Balentine, Waynesville
259	Waynesville (41)	B. W. Barnett, Charlotte	J. C. Smathers, Charlotte
261	Excelsior (27)	J. E. Shell, Lenoir	A. M. Safford, Lenoir
262	Hibriten (36)	J. P. Hoffman, Dallas	James R. Griddle, Dallas
263	Gaston (28)	F. H. Bannson, Farmington	O. M. Howell, Cana, RFD
265	Farmington (30)	Henry E. Henderson, Brevard	Claud Stroup, Rosman
267	Dunn's Rock (38)	Ben N. Queen, Sylva	J. H. Morris, Sylva
268	Unaka (42)	W. P. Killette, Gibsonville	G. P. Younger, Gibsonville
271	Tobasco (23)	W. M. Baker, Mebane	A. Clay Murray, Mebane
272	Bingham (21)	H. N. Guion, Marshville	T. E. Traywick, Marshville, Rt. 2
276	Beaver Dam (26)	G. M. Beavers, Apex, Rt. 3	T. C. Council, Apex, Rt. 2
277	Green Level (16)	A. L. Ward, Rosehill	Kenneth Taylor, Rosehill
279	Rehoboth (9)	T. M. Arrington, Wake Forest	Ray H. Branson, Wake Forest
282	Wake Forest (15)	P. O. Box 1066	
283	Eureka (25)	J. E. Correll, China Grove	B. H. Miller, China Grove
284	Greenville (5)	N. R. Joyner, Greenville	E. R. Daniels, Greenville
289	Salem (30)	Chas. S. Kimmel, Salem Sta. Box 72, Winston-Salem	E. F. W. Newmann, W.-Salem 2408 Gilmer Ave.
292	French Broad (39)	E. N. Holcombe, Marshall	Ralph Carter, Stocksville
293	Vance (39)	H. B. Bradley, Stocksville	Jack L. Windley, Swan Quarter
294	Atlantic (3)	E. G. Cowan, Swan Quarter	Paul D. Roberson, Robersonville
296	Stonewall (5)	Earl M. Coburn, Robersonville	Berlie M. Trivett, Hamptonville
299	Hunting Creek (29)	Wm. B. Tuttorow, Union Grove	O. K. Mayo, Aurora
300	Aurora (3)	D. E. Lewis, Aurora	Pearl C. Scroggs, Hayesville
301	Clay (43)	Guy H. Wheeler, Hayesville	G. C. Kelly, Lillington
302	Lillington (14)	J. A. Walker, Lillington	Preston Harper, Deep Run
304	Pleasant Hill (6)	A. R. Munn, Deep Run	S. F. Farmer, Laurinburg
305	Laurinburg (12)	C. E. Muse, Laurinburg	M. R. Smith, Raeford
306	Raeford (12)	Edgar Hall, Raeford	J. Wilson Jones, South Mills
314	New Lebanon (1)	J. W. Jones, South Mills	Rt. 1
317	Eureka (1)	J. C. Munden, Elizabeth City	Robert L. Rollins, Elizabeth City
319	Wilmington (10)	David J. Padrick, Wilmington, 1709 Ann St.	Joseph P. Russ, Wilmington, P. O. Box 302
320	Selma (17)	W. T. Woodard, Selma	R. H. Griffin, Selma
322	Granite (31)	J. C. Hill, Mt. Airy	D. W. Loflen, Mt. Airy

LOGES UNDER THE JURISDICTION OF THE GRAND LODGE OF NORTH CAROLINA — Continued

NO., NAME and DISTRICT	POSTOFFICE	SECRETARY and ADDRESS	MASTER and ADDRESS
463 Currituck (1)-----	Coinjock-----	D. S. Wright, Jarvisburg-----	J. F. Overton, Coinjock-----
465 Gulf (13)-----	Gulf-----	J. R. Moore, Gulf-----	R. A. Kennedy, Curnnock-----
471 Grassy Knob (29)-----	Union Grove-----	Keith Redmond, New Hope-----	L. N. Rupard, Statesville, Rt. 5-----
472 Sonoma (41)-----	Canton, Rt. 2-----	T. R. Moore, Waynesville-----	J. E. Justice, Waynesville-----
473 Lexington (23)-----	Lexington-----	I. S. Hutchins, Lexington-----	P. M. Hendrick, Lexington-----
474 St. Pauls (11)-----	St. Pauls-----	Alex McDonald, St. Pauls-----	D. P. Holder, St. Pauls-----
475 Grimesland (5)-----	Grimesland-----	G. C. Elks, Grimesland-----	R. B. Wilson, Grimesland-----
479 Rainbow (7)-----	Arapahoe-----	H. C. Reel, New Bern, Rt. 1-----	H. B. Lee, Oriental, RFD-----
481 Spring Hope (18)-----	Spring Hope-----	Hobart Brantley, Spring Hope-----	Charles Brantley, Spring Hope-----
482 Saluda (38)-----	Saluda-----	H. L. Capps, Saluda-----	H. M. Tanner, Saluda-----
483 Traphill (33)-----	Traphill-----	D. B. Swaringen, Traphill-----	J. W. Bryan, Traphill-----
484 Southern Pines (12)-----	Southern Pines-----	Lloyd L. Woolley, Southern Pines-----	Robert G. Rosser, Vass-----
486 Lawndale (37)-----	Lawndale-----	J. W. Lee, Lawndale-----	C. D. Mooney, Lawndale-----
488 Rich Square (4)-----	Rich Square-----	J. P. Boyd, Rich Square-----	A. A. Bryan, Rich Square-----
489 Linville (40)-----	Newland-----	W. W. Braswell, Newland-----	J. V. Bowers, Newland-----
491 Hominy (39)-----	Candler-----	Rupert J. Crowell, Asheville, Rt. 3-----	Otis Duncan, Candler, Rt. 2-----
492 Thos. M. Holt (21)-----	Graham-----	J. S. Cook, Graham-----	C. A. Cates, Graham-----
493 Pilot (31)-----	Pilot Mountain-----	P. S. Swanson, Pilot Mountain-----	W. P. Henley, Pilot Mountain-----
495 Rockingham (12)-----	Rockingham-----	William Leo Allen, Rockingham-----	D. W. Coleman, Rockingham-----
496 Mooresville (29)-----	Mooresville-----	R. O. Miller, Mooresville, W. Center Avenue-----	T. M. Funk, Kelly Ave., Mooresville-----
497 Royal Hart (19)-----	Littleton-----	D. W. King, Littleton-----	W. T. Person, Littleton-----
498 Ayden (5)-----	Ayden-----	E. T. Smith, Ayden-----	J. E. Jones, Ayden-----
499 Creedmoor (20)-----	Creedmoor-----	W. S. Hobgood, Creedmoor-----	W. T. O'Briant, Creedmoor, Rt. 2-----
500 Raleigh (15)-----	Raleigh-----	J. W. Kellogg, Raleigh, Box 711-----	C. E. Harrington, Raleigh, Box 711-----
501 Red Springs (11)-----	Red Springs-----	G. C. Lang, Red Springs-----	Rev. Troy E. Jones, Red Springs-----
502 Cookville (36)-----	near Henry-----	James E. Sain, Connelly Springs-----	J. C. Mull, Vale-----
504 Luke McGlaughan (2)-----	Ahoskie-----	J. J. Tayloe, Ahoskie, Rt. 4-----	Rufus E. Mitchell, Ahoskie-----
505 Cherryville (28)-----	Cherryville-----	Geo. S. Falls, Cherryville-----	David P. Dellinger, Cherryville-----
506 Unaka (43)-----	Unaka-----	U. S. G. Phillips, Unaka-----	G. W. Barnes, Unaka-----
509 Belhaven (3)-----	Belhaven-----	G. A. Thomas, Belhaven-----	E. W. Midvette, Belhaven-----
515 Whetstone (28)-----	Bessemer City-----	T. H. Kiser, Bessemer City-----	F. W. Sisk, Bessemer City-----
516 Aulander (2)-----	Aulander-----	J. O. Jenkins, Aulander-----	Roy A. Hollowell, Aulander-----
517 Farmville (5)-----	Farmville-----	M. W. Rollins, Farmville-----	W. E. Joyner, Farmville-----

395	Orient (10)	Wilmington	Walter H. McClain, Wilmington, Box 791	J. Harry Lowe, Wilmington
397	Bald Creek (39)	Swiss	W. T. Tomberlin, Swiss	Max Proffitt, Bald Creek
399	Concho (2)	Hamilton	Elmer R. Edmondson, Bethel	T. B. Slade, Hamilton
401	Joppa (44)	Old Fort	F. M. Bradley, Old Fort	W. R. McDaniel, Old Fort
403	Siler City (13)	Siler City	W. R. Harmon, Siler City	W. E. Sharpe, Siler City
404	Denton (23)	Denton	Bert M. Lanier, Denton	John W. Griffiths, Denton
405	Ocean (7)	Morehead City	R. T. Willis, Jr., Morehead City	W. T. Davis, Morehead City
407	N. Wilkesboro (33)	N. Wilkesboro	D. E. Elledge, N. Wilkesboro	W. W. Starr, N. Wilkesboro
408	University (21)	Chapel Hill	E. G. Harrington, 419 Cameron Avenue, Chapel Hill	Wm. Borden Abernathy, Chapel Hill
409	Bula (21)	Burlington	Carl H. Moser, Burlington	H. A. Boland, Burlington
411	Bailey (17)	Bailey	J. S. Colle, Bailey	Geo. W. Brantley, Bailey
412	Henry F. Grainger (20)	Oxford, Rt. 5	C. P. O'Brien, Oxford, Rt. 5	E. C. Parrott, Oxford, Rt. 5
413	Louisburg (19)	Louisburg	R. F. Yarborough, Louisburg	W. B. Barrow, Louisburg
417	Maxton (11)	Maxton	C. F. Frostick, Maxton	C. H. Whitlock, Maxton
418	Potocasi (4)	Potocasi	C. W. Blowe, Potocasi	J. R. Bryant, Woodland
420	Harmon (30)	Yadkinville, Rt. 1	Ray T. Moore, Yadkinville, Rt. 2	Johnson H. Steelman, Yadkinville, Rt. 2
423	Sparta (34)	Sparta	R. C. Gentry, Glade Valley	Edward J. Pugh, Laurel Springs
426	Montgomery (43)	Ranger	B. L. Fox, Murphy, Rt. 2	R. L. Keenum, Suit Floyd Cunningham,
427	Oconee (42)	Bryson City	T. A. Marr, Bryson City	Bryson City
428	Stokesdale (23)	Stokesdale	S. E. Adcock, Stokesdale	C. C. Pearman, Summerfield, Rt.
429	Sea Side (10)	Swansboro	T. H. Pritchard, Swansboro	C. D. Tolson, Swansboro
431	Relief (14)	Benson	W. R. Strickland, Benson	Wm. J. Barefoot, Benson
432	Piney Creek (34)	Piney Creek	L. K. Halsey, Piney Creek	M. F. Parsons, Piney Creek
433	Vanceboro (7)	Vanceboro	M. L. Basnight, Vanceboro	E. P. Blair, Vanceboro
434	West Bend (30)	Lewisville	C. M. Lasley, Clemmons, Rt. 1	C. W. Kinnaman, Winston-Salem, S. Hawthorne Rd.
435	Blue Ridge (42)	Highlands	W. W. Edwards, Highlands	Charles C. Potts, Highlands
437	Biscoe (24)	Biscoe	O. H. Lambert, Biscoe	G. A. Munn, Biscoe
439	Marble Springs (43)	Marble	Victor Raxter, Marble	J. M. Lovingsood, Marble
444	Marietta (24)	Ramseur	H. F. Brady, Ramseur	R. C. White, Ramseur
446	Biltmore (38)	Biltmore	Alfred J. Creasman, Asheville, 4 Lynmar Ave.	Ralph J. Wikerson, Asheville, 27 Shady Oak Dr.
447	Enfield (4)	Enfield	C. M. Hodgkin, Enfield	T. M. Cooper, Enfield
453	Clyde (41)	Clyde	Edwin Fincher, Clyde	R. M. Crawford, Clyde
454	Elkin (31)	Elkin	F. W. Graham, Elkin	R. M. Whitener, Elkin
459	Dillsboro (42)	Dillsboro	R. F. Jarrett, Dillsboro	R. G. Queen, Dillsboro
460	Cliffside (44)	Cliffside	R. C. Watkins, Cliffside	C. L. Rhymer, Cliffside
461	Matthews (27)	Matthews		
462	South Fork (28)	Cramerton	W. Reid Howe, Cramerton	W. R. Rush, Cramerton

LODGES UNDER THE JURISDICTION OF THE GRAND LODGE OF NORTH CAROLINA — Continued

NO., NAME and DISTRICT	POSTOFFICE	SECRETARY and ADDRESS	MASTER and ADDRESS
583 Ionic (7)-----	Cove City-----	E. R. Ipock, Cove City-----	E. L. Hodnott, New Bern, Rt. 2
584 Apex (16)-----	Apex-----	Geo. T. Rogers, Apex-----	J. A. Cash, Apex
585 Roseboro (9)-----	Roseboro-----	M. T. Owen, Roseboro-----	Geo. W. Butler, Roseboro
589 Bethel (5)-----	Bethel-----	E. O. Burroughs, Bethel-----	R. E. Riddick, Bethel
590 Lowell (28)-----	Lowell-----	L. E. Sanders, Lowell-----	H. H. Roberts, Lowell
592 Malden (36)-----	Malden-----	Ira H. Bost, Malden-----	Thomas Dodd Finger, Malden
593 Stony Point (29)-----	Stony Point-----	S. N. Honeycutt, Stony Point-----	B. V. Keever, Taylorsville
594 Helton (34)-----	Sturgills-----	J. O. Blevins, Lansing-----	Bryan Kirby, Sturgills
595 Wallace (9)-----	Wallace-----	Clifton J. Knowles, Willard-----	Chas. D. McGowan, Willard
596 Waccamaw (10)-----	Boiton-----	Homer W. Paxton, Bolton-----	E. D. Odom, Elk Park
598 Cranberry (40)-----	Elk Park-----	Zelzah McCourry, Senla-----	Jacob Winstead, Rock Mount
602 Queen City (18)-----	Rocky Mount-----	Edwin C. Smith, Rocky Mount, Box 145	
605 Jeff L. Nelson (38)-----	Tryon-----	R. A. Leonard, Tryon-----	G. L. Pace, Tryon
606 River Side (36)-----	Catawba-----	R. L. Boggs, Catawba-----	Rev. W. O. Grigg, Catawba
607 Chadbourn (10)-----	Chadbourn-----	E. L. Derrick, Chadbourn-----	F. T. Wooten, Chadbourn
609 Zebulon (15)-----	Zebulon-----	M. J. Sexton, Zebulon-----	R. Vance Brown, Zebulon
612 Atkinson (10)-----	Atkinson-----	R. L. Croom, Atkinson-----	J. S. Pope, Atkinson
613 Home (6)-----	Fremont-----	Geo. W. Davis, Fremont-----	Ben H. Holland, Fremont
616 Round Peak (31)-----	Mt. Alry, Rt. 6-----	J. W. Scott, Mt. Alry, Rt. 3-----	Henry R. Partis, Mt. Alry, Rt. 3
617 St. Patricks (6)-----	Princeton-----	M. P. Young, Princeton-----	E. T. Aycock, Princeton
618 Union (25)-----	Midland-----	A. P. Widenhouse, Midland-----	Hal H. Polk, Indian Trail, Rt. 1
624 John H. Mills (19)-----	Epsom-----	David T. Fuller, Louisburg, Rt. 3-----	H. A. Faulkner, Louisburg, Rt. 3
626 Cannon Memorial (25)-----	Kannapolis-----	T. I. Graham, Kannapolis, Box 2-----	R. L. Shinn, Concord, Rt. 2
627 Belmont (28)-----	Belmont-----	H. C. Sezer, Belmont-----	H. C. Sisk, Belmont
629 Walnut Cove (30)-----	Walnut Cove-----	M. O. Jones, Walnut Cove-----	J. C. Bailey, Walnut Cove
630 Francis S. Packard (19)-----	Norlina-----	Harry W. Walker, Norlina-----	C. T. Gallian, Norlina
634 Goldsboro (6)-----	Goldsboro-----	J. C. Pate, 1115----- E. Walnut St., Goldsboro-----	Troy W. Pate, Goldsboro, 510 E. Mulberry St.
637 Yadkin Falls (25)-----	Badin-----	W. H. Davis, Badin-----	James M. Vann, Badin
638 Richlands (3)-----	near Aurora-----		H. B. Herring, Orrum
643 Proctorville (11)-----	Proctorville-----	H. H. Atkinson, Proctorville-----	W. B. Purdie, White Oak
646 Bladen (11)-----	Elizabethtown-----	W. W. Woodhouse, Elizabethtown-----	

519	Widows Son (4)	Roanoke Rapids	L. B. Jones, Roanoke Rapids	H. Will Nelson, Roanoke Rapids
520	Fairfield (3)	Fairfield	P. E. Swindell, Fairfield	A. B. Harris, Fairfield
521	Wanchese (1)	Wanchese	L. D. Hassell, Manteo	M. L. Midgett, Manteo
522	Pendleton (4)	Pendleton	W. H. Stephenson, Pendleton	J. J. Broggers, Conway
523	Rodgers (17)	Middlesex	J. J. Kemp, Middlesex	B. E. Strickland, Middlesex
524	Lucama (17)	Lucama	S. E. High, Jr., Lucama	E. G. Evans, Black Creek
525	Fairmont (11)	Fairmont	Paul H. Thompson, Fairmont	J. A. Small, Fairmont
526	Andrews (43)	Andrews	Galusha Pulliam, Andrews	Clyde H. Jarrett, Andrews
527	Joppa (27)	Charlotte	A. W. Cunningham, Charlotte	Ernest Collier Bolt, Charlotte
528	Hamlet (12)	Hamlet	Charlotte, 1546 Thomas Ave.	Joe W. Thompson, Hamlet
529	Camp Call (37)	Shelby, Rt. 5	H. C. Philter, Hamlet	D. D. Lattimore, Lawndale
530	Hollis (44)	Hollis	G. A. Green, Shelby, Rt. 5	Rt. 1
531	Williams (27)	Cornelius	B. Blanton, Ellenboro	Clay Blanton, Ellenboro
532	Corinthian (23)	Greensboro	A. D. Cashion, Cornelius	Charles S. Ballard, Davidson
533	Spencer (25)	Spencer	Emory C. Fox, Greensboro	Wm. T. Smith, Greensboro
534	Mt. Holly (28)	Mt. Holly	J. E. Connell, Spencer	222 N. Cedar St.
535	Elon College	Elon College	A. M. Smith, Mt. Holly, Box 154	A. L. Frick, Spencer
536	Roman Eagle (12)	Aberdeen	L. D. Martin, Elon College	E. N. Hall, Mt. Holly
537	Glenville (42)	Glenville	A. K. Pennington, Aberdeen	W. B. Terrell, Elon College
538	Revolution (23)	Greensboro	H. R. Queen, Sylva	Robt. M. Hooper, Aberdeen
539	Vesper (40)	Spruce Pine	W. W. Carruthers, B. Fairview St., Greensboro	M. V. Breedlove, Glenville
540	Elise (13)	Hemp	W. L. McNeil, Spruce Pine	H. L. Pack, Spruce Pine
541	Neil S. Stewart (14)	Erwin	G. E. Walker, Hemp	J. L. Benson, Hemp
542	Ararat (31)	Ararat	E. G. Purcell, Erwin	E. M. Bost, Erwin
543	Sulphur Springs (33)	N. Wilkesboro, Rt. 1	C. W. Marlon, Ararat	J. W. Stewart, Ararat
544	Swannanoa (38)	Swannanoa	H. H. Jennings, N. Wilkesboro	J. A. Adams, N. Wilkesboro
545	Waxhaw (26)	Waxhaw	W. L. Patton, Swannanoa	J. H. Smith, Asheville
546	Tabor (10)	Tabor City	K. T. Miller, Waxhaw	Lakeshore Drive
547	Richland (7)	Richlands	R. T. Bruton, Tabor City	Jesse A. Williams, Waxhaw
548	Wendell (15)	Wendell	D. G. Shaw, Richlands	Oscar Hattaway, Whiteville
549	Ronda (33)	Ronda	J. T. Allen, Wendell	I. T. Poole, Richlands
550	Doric (7)	New Bern	Hugh A. Hanks, Ronda	E. I. Bridgers, Wendell
551	Mt. Pleasant (17)	Statesville, Rt. 5	Cyrus L. Powell, New Bern, Bx. 703	Wm. A. Stroud, Wilkesboro
552	Snow Creek (29)	Champion	T. A. Griffin, Bailey, Rt. 3	Alfred H. Bremer, New Bern
553	Andrew Jackson (25)	Salisbury	D. N. McLelland, Statesville, Rt. 2	Rodney, A. Finch, Bailey, Rt. 3
554	Meadow Branch (26)	Wingate	W. C. Triplett, Purlear	T. Ward Guy, Statesville
555	Cesar (37)	Cesar	J. E. Haynes, Salisbury	J. C. McNeil, Congo
556			W. V. Williams, Wingate	Floyd H. Still, Salisbury
557			Miller Newton, Cesar	L. J. Watson, Wingate
558				E. L. Propst, Belwood, Rt. 1

ABSTRACT OF RETURNS FROM SUBORDINATE LODGES

For the Year Ending December 31st, 1940

1—ELIZABETH CITY DISTRICT—Camden, Currituck, Dare, Gates,
Pasquotank and Perquimans Counties

Name of Lodge and County	Number	Initiated	Passed	Raised	Admitted	Reinstated	Expelled	Suspended	Withdrawn	Died	Rejected	Membership Previous Year	Present Membership	Decrease	Increase
Hall, Currituck	53	8	8	7	2	...	...	2	...	...	...	45	52	...	7
Widow's Son, Camden	75	5	2	2	...	...	...	...	1	...	...	35	36	...	1
Perquimans, Perquimans	106	3	3	3	...	3	...	...	1	3	...	50	52	...	2
Gatesville, Gates	126	...	...	1	1	...	...	...	3	1	...	38	36	2	...
New Lebanon, Camden	314	4	3	3	...	...	...	...	...	...	...	33	35	2	...
Eureka, Pasquotank	317	4	3	3	...	3	...	5	6	2	2	155	148	7	...
Currituck, Currituck	463	12	9	8	...	...	...	...	3	1	3	89	93	...	4
Wanchese, Dare	521	4	3	3	...	...	...	...	1	4	1	176	174	2	...
	40	31	30	3	6	...	...	12	15	12	6	626	626	...	...

2—WINDSOR DISTRICT—Bertie, Chowan, and part of Hertford
and Martin Counties

Charity, Bertie	5	...	...	...	2	...	...	...	2	...	...	90	90	...	...
Unanimity, Chowan	7	2	2	2	4	1	...	...	1	2	2	75	79	...	4
Davie, Bertie	39	2	1	1	1	1	...	6	...	...	...	43	40	3	...
Skewarkee, Martin	90	5	5	4	...	...	...	...	5	2	4	98	95	3	...
Coleraine, Bertie	171	3	1	2	...	...	...	...	1	...	...	26	27	...	1
Wiccacon, Hertford	240	1	1	...	1	...	...	...	1	...	...	29	29	...	...
Conoho, Martin	399	...	...	...	...	...	...	...	2	...	...	28	26	2	...
Luke McGlaughan, Hertford ..	504	...	...	...	...	1	...	8	...	1	...	42	34	8	...
Aulander, Bertie	516	...	...	...	...	...	...	...	1	...	...	24	23	1	...
	13	10	9	8	3	...	...	14	6	12	6	455	443	12	...

3—PLYMOUTH DISTRICT—Beaufort, Hyde, and Washington Counties

Perseverance, Washington	59	6	6	5	1	...	...	...	2	...	...	95	99	...	4
Orr, Beaufort	104	2	2	2	...	...	...	28	4	4	...	184	150	34	...
Atlantic, Hyde	294	3	3	3	...	...	...	...	1	...	...	36	38	...	2
Aurora, Beaufort	300	4	4	4	...	1	...	8	1	1	...	42	37	5	...
Mattamuskeet, Hyde	328	2	2	...	...	...	...	...	1	...	...	44	43	1	...
Belhaven, Beaufort	509	2	2	3	1	...	...	9	...	1	...	80	74	6	...
Fairfield, Hyde	520	3	4	4	...	...	...	...	...	...	...	35	39	...	4
* Richland, Beaufort	638	...	...	...	...	...	...	...	...	...	...	26	26	...	...
	22	23	21	2	1	...	...	45	6	9	...	542	506	36	...

* No Return from Richland Lodge, No. 638.

4—HALIFAX DISTRICT—Halifax and Northampton Counties
and part of Hertford County

Royal White Hart, Halifax	2	...	...	...	...	...	...	...	1	...	...	29	28	1	...
American George, Hertford	17	3	2	2	...	...	...	...	...	...	...	37	41	...	4
King Solomon, Northampton ..	56	...	...	...	1	...	...	...	1	...	...	66	66	...	...
Roanoke, Halifax	203	1	...	...	...	...	...	...	2	3	1	46	41	5	...
Seaboard, Northampton	378	...	...	...	...	...	...	...	...	...	...	45	45	...	...
Potecasi, Northampton	418	...	...	...	...	...	...	4	...	1	...	71	66	5	...
Enfield, Halifax	447	1	1	1	2	...	...	3	1	2	...	134	131	3	...
Rich Square, Northampton	488	...	...	...	1	2	...	1	2	...	...	43	43	...	...
Widow's Son, Halifax	519	...	...	...	1	...	...	4	...	2	...	84	79	5	...
Pendleton, Northampton	524	3	3	3	1	...	...	1	...	2	...	54	55	...	1
	8	6	6	8	2	...	...	13	6	11	1	609	595	14	...

650	John A. Nichols (39)	Asheville	James L. Brown, Asheville, Box 302	Wm. R. McComb, Asheville, 245 Virginia Ave.
651	Harmony (29)	Harmony	R. C. Shaw, Harmony	Dr. J. M. Robertson, Harmony
654	Elberta (12)	West End	W. E. Graham, Jackson Springs	J. H. Poole, West End
656	Guilford (23)	Greensboro	G. W. Covington, Greensboro, Box 240	J. G. Green, Greensboro, 303 Southern Bldg.
657	Keller Memorial (25)	Rockwell	P. J. Lyerly, Granite Quarry	C. M. Barrier, Rockwell
658	Beulaville (9)	Beulaville	A. W. Gresham, Beulaville	Frank Mercer, Jr., Pink Hill
663	Black Mountain (38)	Black Mountain	A. G. Callison, Black Mountain	W. H. Powlas, Black Mountain
664	Garland (9)	Garland	S. L. Smith, Garland	Coleman Carter, Garland
665	W. Asheville (39)	Asheville	J. W. McCrary, Asheville, 198 Clingman Ave.	C. E. Holt, Asheville, 756 Haywood Rd.
666	N. C. Lodge Research (26)	Monroe	J. Ray Shute, Monroe	S. Henry Green, Monroe
667	Fort Bragg (14)	Fort Bragg	C. W. Scarbrough, Fort Bragg	Wm. L. Crawford, Fort Bragg
668	Holland Memorial (28)	Gastonia	F. C. Abernethy, Gastonia	W. K. Mingis, Gastonia
669	Kernersville (39)	Kernersville	E. E. Shore, Kernersville	T. O. Wright, Oak Ridge
670	Lovelady (36)	Valdese	W. K. Sawyer, Valdese	Harley Goode, Rutherford College
671	Ashe (34)	W. Jefferson	Ira T. Johnson, Jefferson	W. D. McMillan, W. Jefferson
672	Robbinsville (43)	Robbinsville	C. A. Boles, Tapoco	Arthur Ford, Robbinsville
673	Spindale (44)	Spindale	Earl Yelton, Spindale	Lloyd Williamson, Spindale
674	Acacia (23)	High Point	Chas. M. Gueth, High Point	Arno. B. Goetze, High Point

Abstract of Returns From Subordinate Lodges—(Continued)

10—WILMINGTON DISTRICT—Brunswick, Columbus, New Hanover, Pender and part of Onslow

Name of Lodge and County	Number	Initiated	Passed	Raised	Admitted	Reinstated	Expelled	Suspended	Withdrawn	Died	Rejected	Membership Previous Year	Present Membership	Decrease	Increase
St. John's New Hanover	1	9	7	8	5	2	...	3	3	5	1	437	441	...	4
Lafayette, Onslow	83	1	1	1	...	...	...	...	1	1	...	46	46	...	...
King Solomon, Pender	138	1	2	2	3	...	...	1	1	2	2	83	84	...	1
Fair Bluff, Columbus	190	5	5	6	...	...	...	7	2	1	...	55	51	4	...
Lebanon, Columbus	207	1	1	1	2	...	...	...	...	1	1	67	69	...	2
Pythagoras, Brunswick	249	5	7	7	...	1	...	13	2	...	2	106	99	7	...
Wilmington, New Hanover	319	4	3	1	...	1	...	5	2	4	1	160	151	9	...
Orient, New Hanover	395	2	2	2	3	4	...	4	3	4	...	140	138	2	...
Seaside, Onslow	429	5	3	6	1	...	...	1	...	...	...	48	54	...	6
Tabor, Columbus	563	...	...	...	2	1	...	1	...	3	1	53	52	1	...
Waccamaw, Columbus	596	3	2	2	2	...	...	3	1	...	...	32	32	...	...
Chadbourn, Columbus	607	...	...	...	1	...	...	...	...	1	...	38	38	...	...
Atkinson, Pender	612	...	...	...	...	1	...	...	1	...	...	22	22	...	...
		36	33	36	19	11	...	38	16	22	8	1287	1277	10	...

11—LUMBERTON DISTRICT—Bladen and Robeson Counties

St. Albans, Robeson	114	4	5	5	4	2	...	3	2	1	...	164	169	...	5
* Rowland, Robeson	335	...	...	...	...	...	...	...	...	...	...	26	26	...	...
Maxton, Robeson	417	...	...	...	1	...	...	3	2	1	...	49	44	5	...
St. Paul's, Robeson	474	2	3	4	...	1	...	...	...	2	...	38	41	...	3
Red Springs, Robeson	501	...	...	...	3	...	...	...	...	2	...	62	63	...	1
Fairmont, Robeson	528	2	3	3	1	1	...	...	...	1	...	34	38	...	4
** Parkton, Robeson	541	...	...	...	...	...	...	...	...	...	...	30	30	...	...
Proctorville, Robeson	643	...	...	...	...	...	...	2	...	...	...	22	20	2	...
Bladen, Bladen	646	...	...	...	1	...	...	...	...	...	...	37	38	...	1
		8	11	12	10	4	...	8	4	7	...	462	469	...	7

* No return from Rowland Lodge, No. 335.

** Charter Parkton Lodge, No. 541, arrested, March 27, 1941.

12—ROCKINGHAM DISTRICT—Hoke, Richmond, Scotland and part of Moore Counties

Laurinburg, Scotland	305	4	6	5	4	...	...	13	2	1	1	118	111	7	...
Raeord, Hoke	306	...	...	...	...	...	1	7	...	...	...	56	48	8	...
Southern Pines, Moore	484	...	...	...	...	...	...	1	2	...	...	83	80	3	...
Rockingham, Richmond	495	4	2	2	4	...	...	5	2	1	1	74	72	2	...
Hamlet, Richmond	532	3	2	2	1	4	...	1	2	3	...	151	152	...	1
Roman Eagle, Moore	550	...	...	3	1	2	...	...	2	...	...	51	55	...	4
Elberta, Moore	654	...	...	...	...	...	...	...	...	...	...	39	39	...	...
		11	10	12	10	6	1	27	10	5	2	572	557	15	...

13—SANFORD DISTRICT—Chatham, Lee and part of Moore Counties

Columbus, Chatham	102	...	...	...	...	...	...	1	1	...	...	50	48	2	...
Mount Vernon, Chatham	143	...	...	...	...	...	...	1	...	1	...	51	49	2	...
Sanford, Lee	151	1	2	1	3	...	...	15	4	3	...	212	194	18	...
Buffalo, Lee	172	...	1	1	...	1	...	5	...	1	...	77	73	4	...
Carthage, Moore	181	1	...	2	2	...	...	1	2	3	...	46	44	2	...
Siler City, Chatham	403	...	...	1	...	2	...	6	2	5	...	96	86	10	...
Gulf, Chatham	465	...	...	...	...	...	...	...	1	...	...	21	20	1	...
Elise, Moore	555	2	2	1	...	...	...	1	...	...	...	51	51	...	...
		4	5	6	5	3	...	29	10	14	...	604	565	39	...

Abstract of Returns From Subordinate Lodges—(Continued)

5—GREENVILLE DISTRICT—Pitt County and part of Martin

Name of Lodge and County	Number	Initiated	Passed	Raised	Admitted	Reinstated	Expelled	Suspended	Withdrawn	Died	Rejected	Membership Previous Year	Present Membership	Decrease	Increase
Grifton, Pitt	243	2	2	2	...	...	...	3	1	2	...	68	64	4	...
Greenville, Pitt	284	2	3	3	4	...	...	3	3	1	2	199	199	...	...
Stonewell, Martin	296	3	5	5	1	1	...	2	...	...	...	58	63	...	5
Grimesland, Pitt	475	...	...	1	...	...	...	3	1	3	...	46	40	6	...
Ayden, Pitt	498	5	4	4	2	...	...	...	...	1	...	38	43	...	5
Farmville, Pitt	517	1	1	1	...	...	...	2	1	3	...	77	72	5	...
Bethel, Pitt	589	2	...	...	...	...	...	6	1	...	...	67	60	7	...
		15	15	16	7	1	...	19	7	10	2	553	541	12	...

6—KINSTON DISTRICT—Greene, Lenoir and Wayne Counties and part of Johnston County

St. John's, Lenoir	4	8	9	9	3	2	...	7	2	3	...	165	167	...	2
Jerusalem, Greene	95	...	...	...	1	...	...	2	1	1	...	28	25	3	...
Wayne, Wayne	112	5	6	6	2	4	...	2	1	2	...	138	145	...	7
Radiance, Greene	132	9	7	5	...	...	...	1	...	1	...	52	56	...	4
Mount Olive, Wayne	208	4	4	2	...	...	...	5	...	1	...	51	47	4	...
Lenoir, Lenoir	233	9	8	8	1	...	...	...	...	...	...	29	38	...	9
Pleasant Hill, Lenoir	304	2	2	3	...	...	...	...	...	2	...	34	35	...	1
Harmony, Wayne	340	...	...	...	...	...	...	1	...	...	...	36	35	1	...
Home, Wayne	613	8	5	4	...	...	...	...	...	2	...	26	28	...	2
St. Patrick, Johnson	617	2	...	...	...	...	...	...	...	...	...	14	14	...	...
Goldsboro, Wayne	634	1	1	1	...	...	...	6	...	2	...	120	113	7	...
		48	42	38	7	6	...	24	4	13	1	693	703	...	10

7—NEW BERN DISTRICT—Carteret, Craven, Pamlico and a part of Jones and Onslow

St. John's, Craven	3	4	5	5	1	1	...	2	5	1	114	114	...	...
Zion, Jones	81	1	...	...	...	1	...	1	4	...	52	48	4	...
Franklin, Carteret	109	2	3	3	3	2	...	2	1	...	92	97	...	5	
Bayboro, Pamlico	331	1	1	1	...	...	...	...	2	...	76	75	1	...
Mount Vernon, Pamlico	359	...	...	1	...	2	...	1	2	1	43	42	1	...
Ocean, Carteret	405	4	5	6	2	...	...	4	3	1	101	102	...	1
Vanceboro, Craven	433	...	...	...	...	...	...	2	...	1	49	46	3	...
Rainbow, Pamlico	479	...	...	...	...	...	...	...	1	...	17	16	1	...
Richlands, Onslow	564	1	1	1	1	...	...	...	...	...	21	23	...	2
Doric, Craven	568	11	8	7	4	1	...	20	4	3	2	273	258	15	...
Ionic, Craven	583	...	...	...	...	...	...	4	1	...	45	40	5	...
		24	23	24	11	7	...	34	9	21	4	883	861	22	...

8th DISTRICT Eliminated

9—CLINTON DISTRICT—Duplin and Sampson Counties

St. John's, Duplin	13	3	3	3	2				3	2	129	129		
Hiram, Sampson	98				1	1			1		105	106		1
Mill Creek, Sampson	125	4	4							3	20	17	3	
Mingo, Sampson	206					1					24	24		
Rehoboth, Duplin	279								1	1	49	47	2	
Coharie, Sampson	379	2	2	2	2			1	1	1	32	33	1	
Roseboro, Sampson	585	4	4	4				1	3	2	51	49	2	
Wallace, Duplin	595	2	1	1	1			1	2	2	89	86	3	
Beaulaville, Duplin	658									3	1	48	45	3
Garland, Sampson	664	1			1	1					1	27	29	2
		17	14	10	7	3	...	3	11	15	2	574	565	9

Abstract of Returns From Subordinate Lodges—(Continued)

18—ROCKY MOUNT DISTRICT—Edgecombe County and part of
Nash County

Name of Lodge and County	Number	Initiated	Passed	Raised	Admitted	Reinstated	Expelled	Suspended	Withdrawn	Died	Rejected	Membership Previous Year	Present Membership	Decrease	Increase
Concord, Edgecombe	58	...	...	...	2	...	...	14	...	3	...	82	67	15	...
Morning Star, Nash	85	...	...	...	...	...	...	2	1	1	...	55	51	4	...
Central Cross, Nash	187	...	...	...	...	1	...	1	...	...	...	36	34	2	...
Corinthian, Nash	230	2	2	1	1	3	...	...	2	5	...	144	142	2	...
Spring Hope, Nash	481	...	...	...	...	...	...	...	...	2	...	30	28	2	...
Queen City, Nash	602	...	...	...	3	5	...	2	...	4	1	145	147	...	2
	10	2	1	6	9	...	19	3	17	1	492	469	23	...	...

19—HENDERSON DISTRICT—Franklin, Vance and Warren Counties

Johnston-Caswell, Warren	10	...	...	...	...	...	...	4	...	1	...	56	51	5	...
Franklinton, Franklin	123	1	1	1	...	1	...	1	...	...	...	48	49	...	1
Henderson, Vance	229	3	1	...	4	...	...	...	4	1	...	114	114	...	...
Youngsville, Franklin	377	...	...	2	...	...	...	...	2	...	...	25	25	...	...
Louisburg, Franklin	413	2	5	5	1	1	...	...	1	1	...	55	60	...	5
Royal Hart, Warren	497	3	2	2	...	1	...	...	...	...	...	52	55	...	3
J. H. Mills, Vance	624	...	...	...	...	...	...	2	1	...	...	41	38	3	...
Francis S. Packard, Warren	630	1	1	...	1	1	...	6	...	...	...	47	43	4	...
	10	10	10	6	4	...	13	2	8	2	438	435	3	...	...

20—OXFORD DISTRICT—Granville and Person Counties

Person, Person	113	7	8	8	2	1	...	3	2	2	...	87	91	...	4
Oxford, Granville	122	2	3	4	2	...	...	3	3	3	...	143	140	3	...
Adoniram, Granville	149	2	2	2	...	...	...	3	...	...	...	38	37	1	...
Granville, Granville	380	...	...	...	...	...	...	...	1	...	...	23	22	1	...
Tally Ho, Granville	393	...	...	1	...	...	...	...	...	...	...	23	24	...	1
Henry F. Grainger, Granville	412	...	...	...	...	...	...	1	...	1	...	28	26	2	...
Creedmoor, Granville	499	...	...	...	...	...	...	...	1	1	...	31	29	2	...
	11	13	15	4	1	...	10	6	8	...	373	369	4	...	...

21—DURHAM DISTRICT—Alamance, Durham, Orange and Caswell Counties

Caswell Brotherhood, Caswell	11	4	4	2	1	...	...	2	1	...	...	106	106	...	...
Eagle, Orange	19	...	...	...	1	1	...	1	2	...	...	146	145	1	...
Knap of Reeds, Durham	158	...	...	...	...	...	...	1	1	2	...	54	50	4	...
Eno, Durham	210	4	4	4	2	2	...	7	4	3	1	184	178	6	...
Bingham, Alamance	272	...	...	...	...	...	...	...	1	1	...	67	65	2	...
Durham, Durham	352	9	8	8	5	...	...	16	6	7	2	343	327	16	...
University, Orange	408	3	4	4	3	2	...	3	1	3	1	98	100	...	2
Bula, Alamance	409	1	1	1	3	1	...	3	5	2	3	201	196	5	...
Thos. M. Holt, Alamance	492	1	1	1	1	...	...	...	2	...	...	35	35	...	...
Elon, Alamance	549	...	...	...	...	...	...	...	1	...	...	34	33	1	...
	22	22	20	16	6	...	31	25	19	7	1268	1235	33	...	...

22nd DISTRICT Eliminated

23—GREENSBORO DISTRICT—Davidson, Guilford and Rockingham Counties

Greensboro, Guilford	76	13	12	12	7	3	...	16	8	8	...	326	316	10	...
Dan River, Rockingham	129	2	2	2	...	...	...	...	1	...	...	45	46	...	1
Leaksville, Rockingham	136	5	4	4	2	...	...	7	2	2	4	166	161	5	...
Thomasville, Davidson	214	5	5	5	2	...	...	7	...	...	...	100	100	...	...
Tobasco, Guilford	271	...	...	...	1	...	...	...	...	...	...	42	43	...	1
Numa F. Reid, Guilford	344	7	7	7	...	3	...	3	4	2	...	220	221	...	1
Reidsville, Rockingham	384	2	2	3	...	...	...	9	1	4	...	151	140	11	...
Denton, Davidson	404	1	1	2	...	...	...	3	1	...	...	55	53	2	...
Stokesdale, Guilford	428	3	3	2	...	...	...	4	...	3	...	77	72	5	...
Lexington, Davidson	473	6	6	5	1	...	...	1	3	6	1	163	159	4	...
Corinthian, Guilford	542	5	3	4	3	1	...	17	4	7	...	228	208	20	...
Revolution, Guilford	552	8	8	9	...	...	...	5	2	2	1	175	175	...	...
Guilford, Guilford	656	2	3	3	5	3	...	2	3	3	2	102	105	...	3
	59	56	58	21	10	...	74	28	38	9	1850	1799	51	...	...

Abstract of Returns From Subordinate Lodges—(Continued)

14—FAYETTEVILLE DISTRICT—Cumberland and Harnett Counties
and part of Johnston County

Name of Lodge and County	Number	Initiated	Passed	Raised	Admitted	Reinstated	Expelled	Suspended	Withdrawn	Died	Rejected	Membership Previous Year	Present Membership	Decrease	Increase
Phoenix, Cumberland	8	3	3	6	3	...	...	3	...	2	1	177	181	...	4
Fellowship, Johnston	84	1	4	4	2	1	...	5	1	...	1	70	71	...	1
Palmyra, Harnett	147	3	4	4	5	...	...	1	1	2	...	145	150	...	5
Lillington, Harnett	302	1	...	1	2	...	...	3	1	2	1	50	47	3	...
Lebanon, Cumberland	391	6	6	6	1	2	...	6	...	3	...	30	30	...	...
Relief, Johnston	431	3	3	4	1	...	...	2	2	1	...	48	48	...	...
Neill S. Stewart, Harnett	556	2	1	...	...	1	...	...	...	...	...	62	63	...	1
Fort Bragg, Cumberland	667	3	5	5	...	...	...	1	1	...	...	73	76	...	3
		22	26	30	14	4	...	21	6	10	3	655	666	...	11

15—RALEIGH DISTRICT—Part of Wake County, and part of
Johnston County

Hiram, Wake	40	7	6	6	7	1	...	...	4	3	...	273	280	...	7
Neuse, Wake	97	2	2	2	...	1	...	...	...	1	...	41	43	...	2
White Stone, Wake	155	...	...	...	...	...	...	3	...	2	...	46	41	5	...
* Rolesville, Wake	156	...	...	...	...	...	...	...	...	...	...	22	22	...	...
Archer, Johnston	165	...	...	...	...	...	...	...	...	2	...	29	27	2	...
Granite, Johnston	191	...	...	...	1	...	...	...	...	...	...	31	32	...	1
Wake Forest, Wake	282	...	...	...	3	...	...	1	3	...	...	66	65	1	...
Raleigh, Wake	500	3	2	2	3	...	...	1	1	6	...	139	136	3	...
Wendell, Wake	565	...	...	...	...	...	...	2	1	...	...	68	65	3	...
Zebulon, Wake	609	4	4	3	1	...	...	...	1	...	...	40	43	...	3
		16	14	13	15	2	...	5	10	16	...	755	754	1	...

* No return from Rolesville Lodge, No. 156.

16—APEX DISTRICT—Part of Wake County and part of Chatham County

Holly Springs, Wake	115	...	1	1	...	...	...	...	2	...	...	28	27	1	...
Geo. Washington, Chatham	174	...	...	...	...	...	...	...	1	...	...	44	43	1	...
Cary, Wake	198	4	4	5	4	...	...	...	2	2	...	43	50	...	7
Wm. G. Hill, Wake	218	4	4	4	9	1	...	11	...	10	3	391	384	7	...
Wm. T. Bain, Wake	231	...	...	...	...	...	...	...	...	...	...	21	21	...	...
Fuquay, Wake	258	...	1	1	2	...	...	...	1	...	...	70	72	...	2
Green Level, Wake	277	...	...	...	...	...	...	...	...	...	...	41	41	...	...
Apex, Wake	584	...	...	...	...	...	...	6	...	...	...	52	46	6	...
		8	10	11	15	1	...	17	...	16	5	690	684	6	...

17—WILSON DISTRICT—Wilson County and parts of Nash and
Johnston Counties

Joseph Warren, Wilson	92	1	1	...	...	...	...	2	...	3	...	79	74	5	...
Mount Lebanon, Wilson	117	3	4	3	1	3	...	5	...	2	...	131	131	...	...
Kenly, Johnston	257	4	3	3	...	...	...	3	2	...	...	60	58	2	...
* Hatcher, Wilson	310	...	...	...	...	...	...	23	...	...	...	23	...	23	...
Selma, Johnston	320	3	3	4	1	...	...	5	3	...	...	81	78	3	...
Bailey, Nash	411	2	1	1	9	...	...	5	3	1	...	57	58	...	1
Rodgers, Nash	525	...	...	...	...	...	...	2	...	...	...	38	34	4	...
Lucama, Wilson	527	...	1	1	...	1	...	...	...	...	...	33	35	...	2
Mount Pleasant, Nash	569	...	...	...	...	...	...	...	...	...	...	14	14	...	...
		13	13	12	11	4	...	45	8	8	...	516	482	34	...

* Charter Hatcher Lodge, No. 310, surrendered January 2, 1940.

Abstract of Returns From Subordinate Lodges—(Continued)

29—STATESVILLE DISTRICT—Alexander and Iredell Counties

Name of Lodge and County	Number	Initiated	Passed	Raised	Admitted	Reinstated	Expelled	Suspended	Withdrawn	Died	Rejected	Membership Previous Year	Present Membership	Decrease	Increase
Statesville, Iredell	27	1	1	1	2	...	...	6	2	5	...	155	145	10	...
Willson, Iredell	226	1	2	2	1	...	...	...	...	1	...	25	27	...	2
Lee, Alexander	253	...	2	2	...	...	...	...	...	1	...	86	87	...	1
Hunting Creek, Iredell	299	1	1	1	...	...	...	...	1	...	...	20	20	...	...
Campbell, Iredell	374	1	1	1	1	...	...	...	1	...	...	19	20	...	1
Grassy Knob, Iredell	471	1	1	1	1	...	...	1	1	...	...	30	30	...	...
Mooresville, Iredell	496	2	2	2	1	...	...	4	2	...	...	82	79	3	...
Snow Creek, Iredell	571	...	1	...	...	...	...	...	...	...	...	26	27	...	1
Stony Point, Alexander	593	3	2	3	1	1	...	...	...	...	...	39	44	...	5
Harmony, Iredell	651	3	3	3	1	...	...	1	1	...	...	27	29	...	2
		13	15	17	8	1	...	12	8	7	...	509	508	1	...

30—WINSTON-SALEM DISTRICT—Davie, Forsyth, Stokes and Yadkin Counties

Mocksville, Davie	134	1	1	...	2	4	...	24	1	5	1	121	97	24	...
Yadkin, Yadkin	162	2	3	3	...	...	...	...	...	1	...	67	69	...	2
Winston, Forsyth	167	5	7	7	2	4	...	15	3	4	...	369	360	9	...
Farmington, Davie	265	...	...	...	...	1	...	2	...	...	...	19	18	1	...
Salem, Forsyth	289	8	7	7	7	1	...	7	5	5	1	251	249	2	...
Harmon, Yadkin	420	1	1	1	...	...	...	...	...	1	...	17	17	...	...
West End, Forsyth	434	2	2	1	...	...	...	...	1	...	...	37	37	...	...
Walnut Cove, Stokes	629	2	2	1	...	...	...	2	1	...	...	51	49	2	...
Kernersville, Forsyth	669	4	3	3	...	...	...	...	1	...	...	34	36	...	2
		25	26	23	11	10	...	48	12	18	2	966	932	34	...

31—ELKIN DISTRICT—Surry County

Granite, Surry	322	6	7	9	2	...	...	6	3	6	3	168	164	4	...
Copeland, Surry	390	5	2	2	...	1	...	...	...	2	...	57	58	...	1
Elkin, Surry	454	2	2	2	4	...	...	3	...	2	1	85	86	...	1
Pilot, Surry	493	5	4	5	1	1	...	5	1	...	...	53	54	...	1
Ararat, Surry	558	2	...	...	...	...	...	...	...	1	...	17	16	...	1
Round Peak, Surry	616	6	4	4	...	6	...	...	...	2	1	40	48	...	8
		26	19	22	7	8	...	14	4	13	5	420	426	...	6

32nd DISTRICT Eliminated

33—WILKESBORO DISTRICT—Wilkes County and part of Watauga County

Liberty, Wilkes	45	3	2	2	...	1	1	...	1	2	...	63	62	1	...
Ashley, Watauga	373	...	...	1	...	...	...	5	...	3	...	50	43	7	...
North Wilkesboro, Wilkes	407	4	1	1	2	6	...	1	1	2	...	92	97	...	5
Trap Hill, Wilkes	483	1	1	1	...	1	...	1	1	1	...	23	22	1	...
Sulphur Springs, Wilkes	560	1	1	1	2	...	...	...	...	...	...	14	17	...	3
Ronda, Wilkes	566	...	...	...	...	...	...	...	...	...	...	21	21	...	...
Mount Pleasant, Wilkes	573	...	...	1	...	...	...	1	1	2	...	31	28	3	...
		9	5	7	4	8	1	8	4	10	...	294	290	4	...

Abstract of Returns From Subordinate Lodges—(Continued)

24—ASHEBORO DISTRICT—Montgomery and Randolph Counties

Name of Lodge and County	Number	Initiated	Passed	Raised	Admitted	Reinstated	Expelled	Suspended	Withdrawn	Died	Rejected	Membership Previous Year	Present Membership	Decrease	Increase
Blackmer, Montgomery	127	...	...	...	...	...	...	...	...	...	...	40	40	...	...
Hanks, Randolph	128	1	...	...	1	...	...	...	1	1	...	38	37	1	...
Balfour, Randolph	188	1	1	1	1	...	...	12	1	...	...	75	64	11	...
Randleman, Randolph	209	...	...	...	...	...	...	...	1	...	...	27	26	1	...
Biscoe, Montgomery	437	...	...	...	3	2	...	...	...	2	1	112	108	4	...
Marietta, Randolph	444	...	...	...	...	1	...	1	...	...	...	40	40	...	...
		2	1	1	5	3	...	20	3	3	1	332	315	17	...

25—SALISBURY DISTRICT—Cabarrus, Rowan and Stanly Counties

Stokes, Cabarrus	32	4	4	4	...	...	...	14	1	5	...	228	212	16	...
Fulton, Rowan	99	4	4	4	3	...	...	6	...	3	...	256	254	2	...
Pee Dee, Stanly	150	...	...	...	1	...	...	...	1	...	...	44	44	...	...
Scotch-Ireland, Rowan	154	...	...	...	...	...	...	6	...	1	...	92	85	7	...
Eureka, Rowan	283	2	2	2	1	...	...	1	...	1	...	96	97	...	1
Stanly, Stanly	348	4	4	4	2	1	...	...	4	3	1	205	205	...	...
Spencer, Rowan	543	3	3	3	2	...	...	1	...	4	1	166	166	...	...
Andrew Jackson, Rowan	576	2	...	1	2	...	...	4	1	2	...	169	165	4	...
Union, Cabarrus	618	1	2	2	...	3	...	5	...	...	...	40	40	...	...
Cannon Memorial, Cabarrus	626	14	12	12	4	2	...	7	2	...	2	197	206	...	9
Yadkin Falls, Stanly	637	2	1	1	...	...	...	6	...	1	...	117	111	6	...
Keller Memorial, Rowan	657	2	2	2	1	...	...	1	...	...	...	25	27	...	2
		38	34	35	16	6	...	51	9	20	4	1635	1612	23	...

26—MONROE DISTRICT—Anson and Union Counties

Kilwinning, Anson	64	3	1	1	1	2	...	5	1	3	1	124	119	5	...
Monroe, Union	244	3	4	5	4	1	...	6	3	3	...	124	122	2	...
Beaver Dam, Union	276	...	...	1	1	...	...	...	2	...	...	48	48	...	...
Waxhaw, Union	562	...	...	...	...	1	...	1	...	1	...	41	40	1	...
Meadow Branch, Union	578	...	...	...	...	...	...	2	...	...	...	27	25	2	...
N. C. Lodge Research, Union	666	...	...	...	...	1	...	...	4	...	...	27	24	3	...
		6	5	7	6	5	...	14	10	7	1	391	378	13	...

27—CHARLOTTE DISTRICT—Mecklenburg County

Phalanx, Mecklenburg	31	11	8	8	8	...	...	9	8	9	...	465	463	2	...
Mecklenburg, Mecklenburg	176	2	2	2	...	...	...	1	2	1	1	41	39	2	...
Long Creek, Mecklenburg	205	...	...	...	1	...	...	...	3	...	...	30	28	2	...
Excelsior, Mecklenburg	261	17	13	14	7	7	...	11	1	9	3	439	446	...	7
Craighead, Mecklenburg	366	...	...	...	...	...	...	...	...	...	...	26	26	...	...
* Matthews, Mecklenburg	461	...	...	...	...	...	...	...	...	...	...	29	29	...	...
Joppa, Mecklenburg	530	13	16	17	10	2	...	11	3	14	2	435	436	...	1
Williams, Mecklenburg	538	...	...	...	...	...	...	...	1	...	...	32	31	1	...
		43	39	41	25	18	...	32	18	33	6	1497	1498	...	1

* No return from Matthews Lodge, No. 461.

28—GASTONIA DISTRICT—Gaston and Lincoln Counties

Lincoln, Lincoln	137	4	2	2	...	...	...	2	2	1	1	114	111	3	...
Gaston, Gaston	263	2	2	2	...	1	...	...	...	...	...	51	54	...	3
Rock Springs, Lincoln	341	...	...	...	...	...	...	1	...	1	...	25	23	2	...
Gastonia, Gaston	369	1	1	5	...	5	...	28	2	3	...	232	209	23	...
South Fork, Gaston	462	2	6	6	2	2	...	2	2	...	...	70	76	...	6
Cherryville, Gaston	505	3	5	4	1	1	...	6	...	2	...	78	76	2	...
Whetstone, Gaston	515	3	3	1	...	...	...	...	...	...	...	49	50	...	1
Mount Holly, Gaston	544	3	3	2	4	2	...	8	...	2	...	79	77	2	...
Lowell, Gaston	590	2	2	3	...	1	...	11	...	2	1	73	64	9	...
Belmont, Gaston	627	4	4	5	3	5	...	4	3	...	1	104	110	...	6
Holland Memorial, Gaston	668	2	5	4	1	...	...	6	...	1	...	72	70	2	...
		26	33	34	11	17	...	68	9	12	3	947	920	27	...

Abstract of Returns From Subordinate Lodges—(Continued)

39—ASHEVILLE DISTRICT—Madison County and part of Buncombe and Yancey

Name of Lodge and County	Number	Initiated	Passed	Raised	Admitted	Reinstated	Expelled	Suspended	Withdrawn	Died	Rejected	Membership Previous Year	Present Membership	Decrease	Increase
Mount Hermon, Buncombe	118	4	4	5	7	4	...	12	11	7	...	415	401	14	...
Blackmer, Buncombe	170	2	1	1	...	2	...	1	...	...	...	55	57	...	2
French Broad, Madison	292	...	2	...	...	2	...	3	...	...	1	55	54	1	...
Vance, Buncombe	293	...	4	4	1	...	...	12	...	1	...	58	50	8	...
* White Rock, Madison	392	...	...	...	...	...	...	12	...	...	...	12	...	12	...
Bald Creek, Yancey	397	...	...	...	...	6	...	3	...	4	...	45	44	1	...
Hominy, Buncombe	491	...	...	...	...	1	...	...	...	...	...	43	44	...	1
John A. Nichols, Buncombe	650	...	...	...	...	...	...	...	3	...	...	85	86	...	1
West Asheville, Buncombe	665	...	...	...	...	1	...	9	1	1	...	94	92	2	...
		20	17	15	15	16	...	52	15	13	1	862	828	34	...

* White Rock Lodge No. 392, Surrendered the charter May 16, 1940.

40—SPRUCE PINE DISTRICT—Avery, Mitchell, Yancey and part of Watauga Counties

Bakersville, Mitchell	357	4	3	1	...	2	...	3	...	...	...	40	40	...	...
Snow, Watauga	363	3	4	4	1	1	...	5	1	2	...	78	76	2	...
Linville, Avery	489	4	3	3	1	1	...	...	...	...	...	58	63	...	5
Vesper, Mitchell	554	2	2	2	2	...	...	5	...	3	1	52	48	4	...
Cranberry, Avery	598	1	2	2	2	...	...	...	3	1	...	92	92	...	...
		14	14	12	6	4	...	13	4	6	1	320	319	1	...

41—WAYNESVILLE DISTRICT—Haywood County

Waynesville, Haywood	259	2	1	2	6	3	...	6	2	2	...	154	155	...	1
Pigeon River, Haywood	386	...	1	1	1	...	...	3	6	2	...	145	136	9	...
Clyde, Haywood	453	...	1	1	...	...	...	...	...	...	...	48	49	...	1
Sonoma, Haywood	472	...	...	...	...	...	...	...	1	...	...	44	43	1	...
		2	3	4	7	3	...	9	9	4	...	391	383	8	...

42—SYLVA DISTRICT—Jackson, Macon and Swain Counties

Junaluska, Macon	145	5	5	5	1	2	...	...	...	...	...	85	93	...	8
Unaka, Jackson	268	...	...	...	...	...	...	...	...	...	...	63	63	...	...
East La Port, Jackson	358	4	3	3	...	...	...	...	1	1	1	53	54	...	1
Oconee, Swain	427	1	1	1	...	2	...	...	1	...	...	98	100	...	2
Blue Ridge, Macon	435	...	...	...	...	...	...	...	...	...	...	37	37	...	...
Dillsboro, Jackson	459	...	...	...	...	1	...	...	...	1	...	38	38	...	...
Glenville, Jackson	551	1	1	1	...	...	...	1	...	...	...	26	26	...	...
		11	10	10	1	5	...	1	2	2	1	400	411	...	11

43—MURPHY DISTRICT—Cherokee, Clay, and Graham Counties

Cherokee, Cherokee	146	2	4	4	...	...	...	9	3	2	...	75	69	6	...
Clay, Clay	301	5	3	3	2	...	...	1	...	3	...	73	74	...	1
Montgomery, Cherokee	426	6	8	7	1	...	...	1	2	1	...	43	47	...	4
Marble Spring, Cherokee	439	...	...	...	1	...	...	4	1	...	...	33	29	4	...
Unaka, Cherokee	506	3	3	6	...	...	...	11	7	...	...	91	79	12	...
Andrews, Cherokee	529	3	2	2	...	...	...	5	1	3	...	74	67	7	...
Robbinsville, Graham	672	2	1	1	1	...	...	...	...	1	1	34	35	...	1
		21	21	23	5	4	...	31	14	10	1	423	400	23	...

44—RUTHERFORDTON DISTRICT—McDowell and Rutherford Counties

Western Star, Rutherford	91	...	...	...	1	1	...	...	3	1	...	64	62	2	...
Mystic Tie, McDowell	237	1	1	1	2	...	...	12	1	...	...	143	133	10	...
Forest City, Rutherford	381	1	...	...	2	...	...	4	...	5	...	60	53	7	...
Joppa, McDowell	401	...	...	...	...	...	...	3	...	1	...	46	42	4	...
Cliffside, Rutherford	460	...	...	...	...	...	...	1	...	...	...	30	29	1	...
Hollis, Rutherford	535	...	...	...	...	...	...	3	...	...	...	22	19	3	...
Spindale, Rutherford	673	3	1	3	1	...	...	2	...	...	...	34	36	...	6
		5	2	4	6	1	...	25	4	7	...	399	374	25	...

Abstract of Returns From Subordinate Lodges—(Continued)

34—JEFFERSON DISTRICT—Alleghany and Ashe Counties

Name of Lodge and County	Number	Initiated	Passed	Raised	Admitted	Reinstated	Expelled	Suspended	Withdrawn	Died	Rejected	Membership Previous Year	Present Membership	Decrease	Increase
Sparta, Alleghany	423	1	1	1	...	...	...	2	1	...	...	50	48	2	...
Piney Creek, Alleghany	432	1	1	1	...	1	...	1	...	...	...	35	36	...	1
Helton, Ashe	594	4	4	4	...	1	...	...	...	1	...	33	37	...	4
Ashe, Ashe	671	3	5	4	3	...	...	...	...	2	...	44	49	...	5
		9	11	10	3	2	...	3	1	3	...	162	170	...	8

35th DISTRICT Eliminated

36—HICKORY DISTRICT—Burke, Caldwell and Catawba Counties

Catawba Valley, Burke	217	...	...	...	2	1	...	3	1	...	...	101	100	1	...
Catawba, Catawba	248	2	2	2	...	...	...	...	...	1	...	92	93	...	1
Hibriten, Caldwell	262	5	5	5	5	2	...	10	...	1	...	201	202	...	1
Hickory, Catawba	343	2	2	2	4	...	...	5	1	3	...	168	165	3	...
* Shawnee, Catawba	382	...	...	...	...	...	...	...	...	...	...	24	24	...	...
Cookville, Catawba	502	...	...	...	...	...	...	...	...	...	...	27	27	...	...
Maiden, Catawba	592	1	2	2	...	...	...	2	1	...	1	62	61	1	...
Riverside, Catawba	606	...	1	1	...	1	...	1	1	1	...	56	55	1	...
Lovelady, Burke	670	4	3	3	...	...	...	...	...	...	...	52	55	...	3
** Blowing Rock,	458	...	...	...	...	...	...	30	...	...	...	30	30	...	...
		14	15	15	11	4	...	51	4	6	1	813	782	31	...

* Charter Shawnee Lodge No. 382 arrested April 8, 1941.

** Charter Blowing Rock No. 458 arrested February 5, 1940.

37—SHELBY DISTRICT—Cleveland County

Cleveland, Cleveland	202	6	7	5	2	2	...	10	1	...	6	197	195	2	...
Fair View, Cleveland	339	...	...	...	...	1	...	...	1	...	1	70	70	...	...
Fallston, Cleveland	356	2	...	...	...	...	...	...	...	...	...	31	31	...	...
State Line, Cleveland	375	...	...	...	...	...	...	...	...	2	...	43	41	2	...
Mooreboro, Cleveland	388	1	2	2	...	2	...	...	2	...	...	76	78	...	2
Lawndale, Cleveland	486	...	...	...	...	...	...	1	2	...	...	59	56	3	...
Camp Call, Cleveland	534	1	1	2	...	...	...	...	...	1	...	59	60	...	1
Casar, Cleveland	579	...	...	...	...	...	...	1	...	...	...	24	23	1	...
		10	10	9	2	5	...	12	6	3	7	559	554	5	...

38—HENDERSONVILLE DISTRICT—Henderson, Polk and Transylvania Counties and part of Buncombe

Dunn's Rock, Transylvania	267	...	...	1	3	1	...	...	...	7	...	125	123	2	...
Kedron, Henderson	387	...	2	2	3	2	...	5	...	5	...	127	124	3	...
Biltmore, Buncombe	446	2	2	2	...	1	...	12	1	2	...	97	85	12	...
Saluda, Polk	482	...	...	...	...	...	...	1	...	...	...	34	33	1	...
Swannanoa, Buncombe	561	3	2	1	1	...	...	...	2	...	...	40	40	...	...
Jeff L. Nelson, Polk	605	1	...	1	2	1	...	12	...	2	...	58	48	10	...
Black Mountain, Buncombe	663	3	3	3	1	...	1	3	...	1	...	58	57	1	...
		9	9	10	10	5	1	33	3	17	...	539	510	29	...

TIMES OF MEETING OF SUBORDINATE LODGES ARRANGED BY DISTRICTS

1—ELIZABETH CITY DISTRICT—Camden, Currituck, Dare, Gates, Pasquotank and Perquimans Counties

NO.	LODGE	COUNTY	TIME OF MEETING
53	Hall.....	Currituck.....	First Wednesday
75	Widow's Son.....	Camden.....	Third Friday
106	Perquimans.....	Perquimans.....	Every Tuesday
126	Gatesville.....	Gates.....	First and Third Thursday
314	New Lebanon.....	Camden.....	First Friday
317	Eureka.....	Pasquotank.....	Every Tuesday
463	Currituck.....	Currituck.....	Second Monday
521	Wanchese.....	Dare.....	First and Third Thursday

2—WINDSOR DISTRICT—Bertie, Chowan, and part of Hertford and Martin Counties

5	Charity.....	Bertie.....	First and Third Monday
7	Unanimity.....	Chowan.....	Every Thursday
39	Davie.....	Bertie.....	First Thursday
90	Skewarkee.....	Martin.....	Second and Fourth Tuesday
171	Colerain.....	Bertie.....	Friday before 2nd and 4th Sunday
240	Wiccacon.....	Hertford.....	Thurs. before 2nd and 4th Sunday
399	Conoho.....	Martin.....	First Tuesday
504	Luke McGlaughan.....	Hertford.....	First Thursday
516	Aulander.....	Bertie.....	First Friday

3—PLYMOUTH DISTRICT—Beaufort, Hyde, and Washington Counties

59	Perseverance.....	Washington.....	Every Tuesday
104	Orr.....	Beaufort.....	First and Third Tuesday
294	Atlantic.....	Hyde.....	First and Third Thursday
300	Aurora.....	Beaufort.....	Second and Fourth Monday
328	Mattamuskeet.....	Hyde.....	Second and Fourth Wednesday
509	Belhaven.....	Beaufort.....	Second and Fourth Tuesday
520	Fairfield.....	Hyde.....	First and Third Tuesday
638	Richland.....	Beaufort.....	Thurs. before 2nd and 4th Sunday

4—HALIFAX DISTRICT—Halifax and Northampton Counties and part of Hertford County

2	Royal White Hart.....	Halifax.....	First and Third Wednesday
17	American George.....	Hertford.....	First and Third Tuesday
56	King Solomon.....	Northampton.....	First Tuesday
203	Roanoke.....	Halifax.....	First Tuesday
378	Seaboard.....	Northampton.....	First Monday
418	Potecasi.....	Northampton.....	Friday at 7:30 before 2nd Sunday and Saturday at 2:30 before 4th Sunday
447	Enfield.....	Halifax.....	First and Third Monday
488	Rich Square.....	Northampton.....	Second Thursday
519	Widow's Son.....	Halifax.....	Second and Fourth Thursday
524	Pendleton.....	Northampton.....	Second Tuesday

5—GREENVILLE DISTRICT—Pitt County and part of Martin

243	Grifton.....	Pitt.....	First Wednesday
284	Greenville.....	Pitt.....	First and Third Monday
296	Stonewall.....	Martin.....	First and Third Monday
475	Grimesland.....	Pitt.....	First and Third Tuesday
498	Ayden.....	Pitt.....	Third Tuesday
517	Farmville.....	Pitt.....	Second Thursday 11:00 A. M. and Fourth Thursday 7:30 P. M.
589	Bethel.....	Pitt.....	First Monday Third Thursday

6—KINSTON DISTRICT—Greene, Lenoir and Wayne Counties and part of Johnston County

4	St. John's.....	Lenoir.....	Second and Fourth Monday
95	Jerusalem.....	Greene.....	Second Tuesday
112	Wayne.....	Wayne.....	First and Third Monday
132	Radiance.....	Greene.....	First Friday at 11:00 A. M.

RECAPITULATION OF ABSTRACT OF RETURNS FROM SUBORDINATE LODGES

For Year Ending December 31, 1940, by Districts

DISTRICT	Initiated	Passed	Raised	Admitted	Reinstated	Expelled	Suspended	Withdrawn	Died	Rejected	Membership Previous Year	Present Membership	Decrease	Increase
1 Elizabeth City.....	40	31	30	3	6	---	12	15	12	6	626	626	---	---
2 Windsor.....	13	10	9	8	3	---	14	6	12	6	455	443	12	---
3 Plymouth.....	22	23	21	2	1	---	45	6	9	---	542	506	36	---
4 Halifax.....	8	6	6	8	2	---	13	6	11	1	609	595	14	---
5 Greenville.....	15	15	16	7	1	---	19	7	10	2	553	541	12	---
6 Kinston.....	48	42	38	7	6	---	24	4	13	1	693	703	---	10
7 New Bern.....	24	23	24	11	7	---	34	9	21	4	883	861	22	---
8 Eliminated.....	---	---	---	---	---	---	---	---	---	---	---	---	---	---
9 Clinton.....	17	14	10	7	3	---	3	11	15	2	574	565	9	---
10 Wilmington.....	36	33	36	19	11	---	38	16	22	8	1287	1277	10	---
11 Lumberton.....	8	11	12	10	4	---	8	4	7	---	462	469	---	7
12 Rockingham.....	11	10	12	10	6	1	27	10	5	2	572	557	15	---
13 Sanford.....	4	5	6	5	3	---	29	10	14	---	604	565	39	---
14 Fayetteville.....	22	26	30	14	4	---	21	6	10	3	655	666	---	11
15 Raleigh.....	16	14	13	15	2	---	5	10	16	---	755	754	1	---
16 Apex.....	8	10	11	15	1	---	17	---	16	5	690	684	6	---
17 Wilson.....	13	13	12	11	4	---	45	8	8	---	516	482	34	---
18 Rocky Mount.....	10	2	1	6	9	---	19	3	17	1	492	469	23	---
19 Henderson.....	10	10	10	6	4	---	13	2	8	2	438	435	3	---
20 Oxford.....	11	13	15	4	1	---	10	6	8	---	373	369	4	---
21 Durham.....	22	22	20	16	6	---	31	25	19	7	1268	1235	33	---
22 Eliminated.....	---	---	---	---	---	---	---	---	---	---	---	---	---	---
23 Greensboro.....	59	56	58	21	10	---	74	28	38	9	1850	1799	51	---
24 Asheboro.....	2	1	1	5	3	---	20	3	3	1	332	315	17	---
25 Salisbury.....	38	34	35	16	6	---	51	9	20	4	1635	1612	23	---
26 Monroe.....	6	5	7	6	5	---	14	10	7	1	391	378	13	---
27 Charlotte.....	43	39	41	25	18	---	32	18	33	6	1497	1498	---	1
28 Gastonia.....	26	33	34	11	17	---	68	9	12	3	947	920	27	---
29 Statesville.....	13	15	17	8	1	---	12	8	7	---	509	508	1	---
30 Winston-Salem.....	25	26	23	11	10	---	48	12	18	2	966	932	34	---
31 Elkin.....	26	19	22	7	8	---	14	4	13	5	420	426	---	6
32 Eliminated.....	---	---	---	---	---	---	---	---	---	---	---	---	---	---
33 Wilkesboro.....	9	5	7	4	8	1	8	4	10	---	294	290	4	---
34 Jefferson.....	9	11	10	3	2	---	3	1	3	---	162	170	---	8
35 Eliminated.....	---	---	---	---	---	---	---	---	---	---	---	---	---	---
36 Hickory.....	14	15	15	11	4	---	51	4	6	1	813	782	31	---
37 Shelby.....	10	10	9	2	5	---	12	6	3	7	559	554	5	---
38 Hendersonville.....	9	9	10	10	5	1	33	3	17	---	539	510	29	---
39 Asheville.....	20	17	15	15	16	---	52	15	13	1	862	828	34	---
40 Spruce Pine.....	14	14	12	6	4	---	13	4	6	1	320	319	1	---
41 Waynesville.....	2	3	4	7	3	---	9	9	4	---	391	383	8	---
42 Sylva.....	11	10	10	1	5	---	1	2	2	1	400	411	---	11
43 Murphy.....	21	21	23	5	4	---	31	14	10	1	423	400	23	---
44 Rutherfordton.....	5	2	4	6	1	---	25	4	7	---	399	374	25	---
Totals for State.....	720	678	689	364	219	---	3998	331	485	93	26756	26211	545	---

Times of Meeting of Subordinate Lodges (Continued)

12—ROCKINGHAM DISTRICT—Hoke, Richmond and Scotland Counties and part of Moore County

NO.	LODGE	COUNTY	TIME OF MEETING
305	Laurinburg.....	Scotland.....	First Tuesday
306	Raeford.....	Hoke.....	Second and Fourth Tuesday
484	Southern Pines.....	Moore.....	First and Third Monday
495	Rockingham.....	Richmond.....	First and Third Monday
532	Hamlet.....	Richmond.....	Second and Fourth Friday
550	Roman Eagle.....	Moore.....	First and Third Thursday
654	Elberta.....	Moore.....	First and Third Tuesday

13—SANFORD DISTRICT—Chatham and Lee Counties and part of Moore County

102	Columbus.....	Chatham.....	First and Third Tuesday
143	Mount Vernon.....	Chatham.....	Saturday before 2nd Sunday and Thursday before 4th Sunday
151	Sanford.....	Lee.....	Second and Fourth Tuesday
172	Buffalo.....	Lee.....	First and Third Monday
181	Carthage.....	Moore.....	First and Third Tuesday
403	Siler City.....	Chatham.....	Friday before 1st and 3rd Sunday
465	Gulf.....	Chatham.....	Thursday before Third Sunday
555	Elise.....	Moore.....	First and Third Tuesday

14—FAYETTEVILLE DISTRICT—Cumberland and Harnett Counties and part of Johnston County

8	Phoenix.....	Cumberland.....	Second Friday
84	Fellowship.....	Johnston.....	First and Third Thursday
147	Palmyra.....	Harnett.....	First and Third Tuesday
302	Lillington.....	Harnett.....	Every Monday
391	Lebanon.....	Cumberland.....	First and Third Wednesday
431	Relief.....	Johnston.....	First Friday
556	Neill S. Stewart.....	Harnett.....	Second and Fourth Friday
667	Fort Bragg.....	Cumberland.....	First Tuesday

15—RALEIGH DISTRICT—Part of Wake County, and part of Johnston County

40	Hiram.....	Wake.....	First and Third Monday
97	Neuse.....	Wake.....	Tuesday after 1st and 3rd Sunday
155	White Stone.....	Wake.....	Fourth Saturday 12 M.
156	Rolesville.....	Wake.....	1st Saturday 2:00 P. M. and Sat. before 3rd Sunday 8:00 P. M.
165	Archer.....	Johnston.....	First Saturday 1:00 P. M.
191	Granite.....	Johnston.....	Second and Fourth Tuesday
282	Wake Forest.....	Wake.....	Second and Fourth Tuesday
500	Raleigh.....	Wake.....	First and Third Friday
565	Wendell.....	Wake.....	Second and Fourth Tuesday
609	Zebulon.....	Wake.....	First Tuesday

16—APEX DISTRICT—Part of Wake County and part of Chatham County

115	Holly Springs.....	Wake.....	Tuesday after Second Sunday
174	George Washington.....	Chatham.....	Sat. before 4th Sunday 1:30 P. M.
198	Cary.....	Wake.....	First and Third Monday
218	Wm. G. Hill.....	Wake.....	Second and Fourth Monday
231	Wm. T. Bain.....	Wake.....	Wednesday after Third Sunday
258	Fuquay.....	Wake.....	Tuesday after 1st and 3rd Sunday
277	Green Level.....	Wake.....	Saturday before First Sunday
584	Apex.....	Wake.....	Mon. after 2nd and 4th Sunday

17—WILSON DISTRICT—Wilson County and parts of Nash and Johnston Counties

92	Joseph Warren.....	Wilson.....	1st Thursday 11:00 A. M. and 3rd Monday 7:30 P. M.
117	Mount Lebanon.....	Wilson.....	First and Third Monday
257	Kenly.....	Johnston.....	Tuesday after Second Sunday
320	Selma.....	Johnston.....	First and Third Tuesday

Times of Meeting of Subordinate Lodges (Continued)

6—KINSTON DISTRICT—Greene, Lenoir and Wayne Counties
and part of Johnston County (Continued)

NO.	LODGE	COUNTY	TIME OF MEETING
208	Mount Olive.....	Wayne.....	First and Third Tuesday
233	Lenoir.....	Lenoir.....	First and Third Thursday
304	Pleasant Hill.....	Lenoir.....	Second Thursday 2:30 P. M. and Fourth Thursday 7:30 P. M.
340	Harmony.....	Wayne.....	First and Third Thursday
613	Home.....	Wayne.....	Second Monday
617	St. Patrick.....	Johnston.....	First and Third Wednesday
634	Goldsboro.....	Wayne.....	Second and Fourth Monday

7—NEW BERN DISTRICT—Carteret, Craven and Pamlico Counties

3	St. John's.....	Craven.....	Second and Fourth Wednesday
81	Zion.....	Jones.....	Third Thursday
109	Franklin.....	Carteret.....	First and Third Monday
331	Bayboro.....	Pamlico.....	Second and Fourth Tuesday
359	Mount Vernon.....	Pamlico.....	First and Third Friday
405	Ocean.....	Carteret.....	Second and Fourth Tuesday
433	Vanceboro.....	Craven.....	Second and Fourth Wednesday
479	Rainbow.....	Pamlico.....	Fourth Wednesday
564	Richlands.....	Onslow.....	First Thursday
568	Doric.....	Craven.....	Second and Fourth Friday Wednesday after 3rd Saturday
583	Ionic.....	Craven.....	Second and Fourth Tuesday

9—CLINTON DISTRICT—Duplin and Sampson Counties

13	St. John's.....	Duplin.....	First and Third Thursday
98	Hiram.....	Sampson.....	First and Third Tuesday
125	Mill Creek.....	Sampson.....	First Friday and Thursday before 3rd Sunday
206	Mingo.....	Sampson.....	1st Saturday 10:00 A. M. and 3rd Thursday 7:30 P. M.
279	Rehoboth.....	Duplin.....	Friday night before 2nd Sunday
379	Coharie.....	Sampson.....	Second and Fourth Friday
585	Roseboro.....	Sampson.....	First and Third Thursday
595	Wallace.....	Duplin.....	Monday after 1st and 3rd Sunday
658	Beulaville.....	Duplin.....	First and Third Tuesday
664	Garland.....	Sampson.....	Second Monday

10—WILMINGTON DISTRICT—Brunswick, Columbus, New Hanover
and Pender Counties

1	St. John's.....	New Hanover.....	Second Tuesday
83	LaFayette.....	Onslow.....	Wednesday after 1st Monday and Wednesday after Third Saturday
138	King Solomon.....	Pender.....	Second Friday
190	Fair Bluff.....	Columbus.....	Second and Fourth Thursday
207	Lebanon.....	Columbus.....	First and Third Friday
249	Pythagoras.....	Brunswick.....	Third Tuesday
319	Wilmington.....	New Hanover.....	Third Tuesday
395	Orient.....	New Hanover.....	First Thursday
429	Seaside.....	Onslow.....	Third Saturday
563	Tabor.....	Columbus.....	Tuesday before Third Sunday
596	Waccamaw.....	Columbus.....	Second Wednesday
607	Chadbourn.....	Columbus.....	Third Tuesday
612	Atkinson.....	Pender.....	Second Monday

11—LUMBERTON DISTRICT—Bladen and Robeson Counties

114	St. Alban's.....	Robeson.....	First Tuesday
335	Rowland.....	Robeson.....	Second and Fourth Thursday
417	Maxton.....	Robeson.....	First Monday
474	St. Paul's.....	Robeson.....	First Tuesday
501	Red Springs.....	Robeson.....	Second and Fourth Thursday
528	Fairmont.....	Robeson.....	First Monday
541	Parkton.....	Robeson.....	First and Third Thursday
543	Proctorville.....	Robeson.....	Second Monday
646	Bladen.....	Bladen.....	First Monday

Times of Meeting of Subordinate Lodges (Continued)

24—ASHEBORO DISTRICT—Montgomery and Randolph Counties

NO.	LODGE	COUNTY	TIME OF MEETING
127	Blackmer.....	Montgomery.....	First Tuesday
128	Hanks.....	Randolph.....	Third Saturday
188	Balfour.....	Randolph.....	First and Third Monday
209	Randleman.....	Randolph.....	Monday after 1st and 3rd Sunday
437	Biscoe.....	Montgomery.....	Second and last Friday
444	Marletta.....	Randolph.....	First Saturday

25—SALISBURY DISTRICT—Cabarrus, Rowan and Stanly Counties

32	Stokes.....	Cabarrus.....	First Monday
99	Fulton.....	Rowan.....	Every Friday
150	Pee Dee.....	Stanly.....	First and Third Thursday
154	Scotch-Ireland.....	Rowan.....	Fri. before 2nd and 4th Sunday
283	Eureka.....	Rowan.....	First and Third Monday
348	Stanly.....	Stanly.....	First and Third Friday
543	Spencer.....	Rowan.....	Second and Fourth Tuesday
576	Andrew Jackson.....	Rowan.....	Each Thursday
618	Union.....	Cabarrus.....	Saturday before 2nd Sunday
626	Cannon Memorial.....	Cabarrus.....	First and Third Tuesday
637	Yadkin Falls.....	Stanly.....	First and Third Monday
657	Keller Memorial.....	Rowan.....	Second and Fourth Monday

26—MONROE DISTRICT—Anson and Union Counties

64	Kilwinning.....	Anson.....	Second and Fourth Thursday
244	Monroe.....	Union.....	First and Third Thursday
276	Beaver Dam.....	Union.....	Tuesday before First Sunday
562	Waxhaw.....	Union.....	First Tuesday
578	Meadow Branch.....	Union.....	Fourth Friday
666	N. C. Lodge Research.....	Union.....	Every Tuesday

27—CHARLOTTE DISTRICT—Mecklenburg County

31	Phalanx.....	Mecklenburg.....	Every Tuesday
176	Mecklenburg.....	Mecklenburg.....	First and Third Tuesday
205	Long Creek.....	Mecklenburg.....	Fourth Saturday
261	Excelsior.....	Mecklenburg.....	First and Third Monday
366	Craighead.....	Mecklenburg.....	First and Third Friday
461	Matthews.....	Mecklenburg.....	Second and Fourth Thursday
530	Joppa.....	Mecklenburg.....	First Friday
538	Williams.....	Mecklenburg.....	Second and Fourth Friday

28—GASTONIA DISTRICT—Gaston and Lincoln Counties

137	Lincoln.....	Lincoln.....	First Monday
263	Gaston.....	Gaston.....	Second Monday
341	Rock Springs.....	Lincoln.....	First and Third Monday
369	Gastonia.....	Gaston.....	Second Friday
462	South Fork.....	Gaston.....	Second and Fourth Friday
505	Cherryville.....	Gaston.....	First Monday
515	Whetstone.....	Gaston.....	Fourth Tuesday
544	Mount Holly.....	Gaston.....	First and Third Monday
590	Lowell.....	Gaston.....	First and Third Friday
627	Belmont.....	Gaston.....	Second and Fourth Monday
668	Holland Memorial.....	Gaston.....	Second Thursday

29—STATESVILLE DISTRICT—Alexander and Iredell Counties

27	Statesville.....	Iredell.....	First and Third Tuesday
226	Wilson.....	Iredell.....	Saturday on or before full moon
253	Lee.....	Alexander.....	Second and Fourth Tuesday
299	Hunting Creek.....	Iredell.....	Saturday before 4th Sunday 2:30 P. M.
374	Campbell.....	Iredell.....	Second and Fourth Wednesday
471	Grassy Knob.....	Iredell.....	Friday before Fourth Sunday
496	Mooreville.....	Iredell.....	Each Tuesday
571	Snow Creek.....	Iredell.....	First and Third Saturday
593	Stony Point.....	Alexander.....	First and Third Thursday
651	Harmony.....	Iredell.....	Saturday before Second Sunday and Friday before 4th Sunday

Times of Meeting of Subordinate Lodges (Continued)

17—WILSON DISTRICT—Wilson County and parts of Nash and Johnston Counties (Continued)

NO.	LODGE	COUNTY	TIME OF MEETING
411	Bailey.....	Nash.....	Second and Fourth Monday
525	Rodgers.....	Nash.....	2nd Saturday 10:30 A. M. and 4th Monday night
527	Lucama.....	Wilson.....	Saturday before 2nd Sunday and Thursday before 4th Sunday
569	Mount Pleasant.....	Nash.....	Fourth Saturday 2:30 P. M.

18—ROCKY MOUNT DISTRICT—Edgecombe County and part of Nash County

58	Concord.....	Edgecombe.....	Second and Fourth Tuesday
85	Morning Star.....	Nash.....	Second and Fourth Tuesday
187	Central Cross.....	Nash.....	Second Saturday 2:00 P. M.
230	Corinthian.....	Nash.....	Second and Fourth Thursday
481	Spring Hope.....	Nash.....	First Friday
602	Queen City.....	Nash.....	First and Third Thursday

19—HENDERSON DISTRICT—Franklin, Warren and part of Vance County

10	Johnston-Caswell.....	Warren.....	First and Third Monday
123	Franklinton.....	Franklin.....	First and Third Tuesday
229	Henderson.....	Vance.....	First and Third Tuesday
377	Youngsville.....	Franklin.....	Friday before 1st and 3rd Sunday
413	Louisburg.....	Franklin.....	First and Third Tuesday
497	Royal Hart.....	Warren.....	Second and Fourth Monday
624	J. H. Mills.....	Vance.....	Saturday at 2:30 before 2nd Sun. and Saturday at 7:30 before 4th Sunday
630	Francis S. Packard..	Warren.....	Second and Fourth Thursday

20—OXFORD DISTRICT—Granville and Person Counties and part of Vance

113	Person.....	Person.....	Second and Fourth Tuesday
122	Oxford.....	Granville.....	First and Third Monday
149	Adoniram.....	Granville.....	Saturday before Fourth Sunday at 2:30
380	Granville.....	Granville.....	Fourth Saturday 2:00 P. M.
393	Tally Ho.....	Granville.....	First Saturday 3:00 P. M. and Second Monday night
412	Henry F. Grainger....	Vance.....	Saturday before 2nd Sunday
499	Creedmoor.....	Granville.....	Mon after 2nd and 4th Sunday

21—DURHAM DISTRICT—Alamance, Durham, Orange and Caswell Counties

11	Caswell Brotherhood..	Caswell.....	First and Third Monday
19	Eagle.....	Orange.....	Second and Fourth Friday
158	Knap of Reeds.....	Durham.....	Wednesday after Third Sunday
210	Eno.....	Durham.....	First and Third Tuesday
272	Bingham.....	Alamance.....	Monday after Third Sunday
352	Durham.....	Durham.....	Second and Fourth Tuesday
408	University.....	Orange.....	First and Third Monday
409	Bula.....	Alamance.....	Second and Fourth Monday
492	Thos. M. Holt.....	Alamance.....	First Friday and Third Saturday
549	Elon.....	Alamance.....	Third Wednesday

23—GREENSBORO DISTRICT—Davidson, Guilford, Rockingham Counties

76	Greensboro.....	Guilford.....	Second and Fourth Thursday
129	Dan River.....	Rockingham.....	First and Third Tuesday
136	Leaksville.....	Rockingham.....	First and Third Monday
214	Thomasville.....	Davidson.....	First and Third Friday
271	Tobasco.....	Guilford.....	Second Saturday
344	Numa F. Reid.....	Guilford.....	Second Monday
384	Reidsville.....	Rockingham.....	First and Third Friday
404	Denton.....	Davidson.....	First Friday
428	Stokesdale.....	Guilford.....	First and Third Tuesday
473	Lexington.....	Davidson.....	Second and Fourth Friday
542	Corinthian.....	Guilford.....	Second and Fourth Monday
552	Revolution.....	Guilford.....	First and Third Wednesday
556	Guilford.....	Guilford.....	First and Third Monday

Times of Meeting of Subordinate Lodges (Continued)

38—HENDERSONVILLE DISTRICT—Henderson, Polk and Transylvania Counties and part of Buncombe

NO.	LODGE	COUNTY	TIME OF MEETING
267	Dunn's Rock.....	Transylvania.....	Second and Fourth Friday
387	Kedron.....	Henderson.....	Third Thursday
446	Biltmore.....	Buncombe.....	Each Tuesday
482	Saluda.....	Polk.....	Second and Fourth Tuesday
561	Swannanoa.....	Buncombe.....	First Thursday
605	Jeff L. Nelson.....	Polk.....	Second and Fourth Monday
663	Black Mountain.....	Buncombe.....	First Friday

39—ASHEVILLE DISTRICT—Madison County and part of Buncombe

118	Mount Hermon.....	Buncombe.....	First Thursday
170	Blackmer.....	Buncombe.....	First and Third Tuesday
292	French Broad.....	Madison.....	First Monday
293	Vance.....	Buncombe.....	Saturday on or before full moon
392	White Rock.....	Madison.....	Saturday on or before full moon May to Nov 1:00 P. M. Nov. to May 10:00 A. M.
397	Bald Creek.....	Yancey.....	Saturday after full moon
491	Hominy.....	Buncombe.....	First Wednesday
650	John A. Nichols.....	Buncombe.....	Second Thursday
665	West Asheville.....	Buncombe.....	First Monday

40—SPRUCE PINE DISTRICT—Avery, Mitchell and Yancey Counties

357	Bakersville.....	Mitchell.....	Saturday before First Monday and Third Saturday
363	Snow.....	Watauga.....	First Friday
489	Linville.....	Avery.....	Second and Fourth Thursday
554	Vesper.....	Mitchell.....	First and Third Thursday
598	Cranberry.....	Avery.....	First and Third Tuesday

41—WAYNESVILLE DISTRICT—Haywood County

259	Waynesville.....	Haywood.....	First Friday
386	Pigeon River.....	Haywood.....	Second Thursday
453	Clyde.....	Haywood.....	Second Tuesday
472	Sonoma.....	Haywood.....	First Thursday

42—SYLVA DISTRICT—Jackson, Macon and Swain Counties

145	Junaluskee.....	Macon.....	First and Third Tuesday
268	Unaka.....	Jackson.....	Second and Fourth Monday
358	East LaPort.....	Jackson.....	First and Third Saturday
427	Oconee.....	Swain.....	First and Third Monday
435	Blue Ridge.....	Macon.....	First and Third Friday
459	Dillsboro.....	Jackson.....	First and Third Thursday
551	Glenville.....	Jackson.....	Saturday on or before full moon 2:00 P. M.

43—MURPHY DISTRICT—Cherokee and Clay Counties

146	Cherokee.....	Cherokee.....	First Monday
301	Clay.....	Clay.....	Saturday on or before full moon
426	Montgomery.....	Cherokee.....	Second Saturday 1:30 P. M.
439	Marble.....	Cherokee.....	Saturday on or before full moon
506	Unaka.....	Cherokee.....	Saturday before full moon
529	Andrews.....	Cherokee.....	First Monday
672	Robbinsville.....	Graham.....	First Tuesday

44—RUTHERFORDTON DISTRICT—McDowell and Rutherford Counties

91	Western Star.....	Rutherfordton.....	First and Third Tuesday after First Monday
237	Mystic Tie.....	McDowell.....	First and Third Friday
381	Forest City.....	Rutherford.....	Second and Fourth Tuesday
401	Joppa.....	McDowell.....	Second and Fourth Friday
460	Cliffside.....	Rutherford.....	Mon. after 2nd and 4th Sunday
535	Hollis.....	Rutherford.....	Saturday before 4th Sunday
673	Spindale.....	Rutherford.....	Second and Fourth Tuesday

Times of Meeting of Subordinate Lodges (Continued)

30—WINSTON-SALEM DISTRICT—Davie, Forsyth, Stokes and Yadkin Counties

NO.	LODGE	COUNTY	TIME OF MEETING
134	Mocksville.....	Davie.....	First and Third Friday
162	Yadkin.....	Yadkin.....	First and Third Monday
167	Winston.....	Forsyth.....	Second Monday
265	Farmington.....	Davie.....	First Tuesday
289	Salem.....	Forsyth.....	First Tuesday
420	Harmon.....	Yadkin.....	First Saturday
434	West Bend.....	Forsyth.....	First and Third Friday
629	Walnut Cove.....	Stokes.....	First and Third Wednesday
669	Kernersville.....	Forsyth.....	First Monday

31—ELKIN DISTRICT—Surry County

322	Granite.....	Surry.....	Third Tuesday
390	Copeland.....	Surry.....	Second Thursday
454	Elkin.....	Surry.....	Second and Fourth Tuesday
493	Pilot.....	Surry.....	First and Third Friday
558	Ararat.....	Surry.....	Second and Fourth Saturday 2:00 P. M.
616	Round Peak.....	Surry.....	Saturday on or before full moon

33—WILKESBORO DISTRICT—Wilkes County and part of Watauga County

45	Liberty.....	Wilkes.....	First and Third Thursday
407	North Wilkesboro.....	Wilkes.....	Second and Fourth Friday
373	Ashler.....	Watauga.....	First Friday
483	Trap Hill.....	Wilkes.....	Fourth Thursday
560	Sulphur Springs.....	Wilkes.....	First Saturday
566	Ronda.....	Wilkes.....	Tuesday before Third Sunday
573	Mount Pleasant.....	Wilkes.....	Third Saturday

34—JEFFERSON DISTRICT—Alleghany, Ashe and part of Watauga County

423	Sparta.....	Alleghany.....	First Thursday night and Third Saturday afternoon
432	Piney Creek.....	Alleghany.....	2nd and 4th Saturday 10:00 A. M.
594	Helton.....	Ashe.....	Second and Fourth Friday
671	Ashe.....	Ashe.....	Second and Fourth Tuesday

36—HICKORY DISTRICT—Burke, Caldwell and Catawba Counties and part of Watauga County

217	Catawba Valley.....	Burke.....	Thurs. on or before full moon
248	Catawba.....	Catawba.....	First Friday
262	Hibriten.....	Caldwell.....	First Thursday
343	Hickory.....	Catawba.....	First and Third Monday
382	Shawnee.....	Catawba.....	Thursday before Second Sunday
502	Cookville.....	Catawba.....	Saturday on or after full moon 2:30 P. M.
592	Maiden.....	Catawba.....	Second Monday
606	Riverside.....	Catawba.....	Second Monday
670	Lovelady.....	Burke.....	Second Monday

37—SHELBY DISTRICT—CLEVELAND COUNTY

202	Cleveland.....	Cleveland.....	Fourth Friday
339	Fairview.....	Cleveland.....	First Monday
356	Fallston.....	Cleveland.....	Second Saturday
375	State Line.....	Cleveland.....	Wed. on or before full moon
388	Mooreboro.....	Cleveland.....	Friday before 4th Sunday
486	Lawndale.....	Cleveland.....	Fourth Friday
534	Camp Call.....	Cleveland.....	Saturday before Third Sunday
579	Casar.....	Cleveland.....	First Thursday

Appendix

RECAPITULATIONS FOR SIXTY-FOUR YEARS:

"A" Income from sources named in caption,	\$2,227,654.90
"B" Expenditures for Oxford Orphanage-----	\$1,199,379.63
"C" Expenditures for Mas. & E. S. Home-----	300,000.00
"D" Expenditures from Grand Charity Fund-----	21,581.44
"E" Educational Loan Funds—	
31 N. C. Colleges and Universities-----	24,500.00
"F" Total Charitable Purposes-----	1,555,281.07
"G" Charity Percent of Income-----	69.8%
"H" Masonic Membership-----	1,258,311
"I" Annual Charity Per Capita Mason-----	\$ 1.23

SHEET 2

This gives the details for each of the 25 years from 1876 to 1900, which summary is brought forward on sheet one and included in total.

SHEET 3

This gives the details for each of the 25 years from 1901 to 1925, which summary is brought forward on sheet number 1.

SHEET 4

This gives the details for the years 1926 to 1939, which summary is brought forward on sheet number 1 and totaled to give the 39 year summary.

SHEET 5

This gives the statistics of the admission and discharges of the children admitted and discharged in the Oxford Orphanage, and the number on the roll at the close of each fiscal year from 1873 to 1900.

SHEET 6

This continues the statistics of admission and discharges of children, and the number on the roll in the Oxford Orphanage at the close of the year, for each fiscal year from 1901 to 1939 and totals the same.

These statistics show that in 69 years the Orphanage has cared for, maintained and educated (a part of the Public School System only since 1935) 4,165 North Carolina orphan boys and girls, of whom 332 were in residence December 31, 1939. The cost of maintaining these orphan children is approximately \$350.00 a year. The 2,334 admissions since January 1, 1901, plus the 215 then on the roll, shows that during the 39 years since January 1, 1901, the Grand Lodge of Masons has expended \$778,435.00 on 2,549 North Carolina orphan boys and girls, which is an average of \$454.00 for each orphan. This is not an annual expense, but is the amount in the aggregate of the child's stay represented by the sums collected from the nearly 27,000 Masons annually, through the per capita tax (varied from 60c to \$2.50) and \$10.00 initiation fee (collected since about 1919) for charity.

GRAND LODGE OF NORTH CAROLINA, A. F. & A. M

INCORPORATED NOVEMBER, 1797

The property, real and personal, held by the Masons of North Carolina is exempt from taxes under the Machinery Act (Acts 1939, Chapter 310, Section 600, subsections 5, 6, and 7) because a showing back through 1876 shows that, during the 64 years, out of the per capita dues of \$2,227,654.90 collected from its membership, 69% (\$1,552,281.07) went for charity.

(B) \$1,199,379.63 was expended during that period for the support and maintenance of 4,155 orphan children, in the Oxford Orphanage, whose property investment is in excess of \$1,000,000, (C) \$300,000.00 was spent for the maintenance of approximately 240 aged Masons and dependent widows during the 27 years from 1913 to 1939, (D) \$21,581.44 was spent in individual cases of charity from 1922 to 1929, (E) \$24,500.00 was spent in the 9 years from 1922 to 1930 establishing loan Funds for 31 North Carolina Colleges for young men and women, (F) these benevolences from the Grand Lodge income for the 64 years (set out on sheet 1) amounted to, (G) 69% of its total income from annual dues and fees on its membership grouped into 331 Masonic Lodges, on which it annually collects the per capita revenue (60c from 1876 to 1900, 90c from 1901 to 1915, then \$1.00 to about 1924, and then \$2.50) to support these charities, (H) the membership during that 64 years varying from 6,211 in 1882 to 12,012 members in 1901 and up to 41,643 in 1926, and then down to 26,765 in 1939, and measured on these aggregate figures, it represents a per capita expenditure per Mason for charity of \$1.23 over these entire 64 years.

This information can be taken up more in detail and described as follows:

SHEET 1

This table shows (a) the income from the per capita of \$2.50 and the \$10.00 initiation fee, which during the 64 years aggregated \$2,227,654.90, of which \$1,555,281.07 (69.8%) was expended for charity, which represented an average per capita expenditure, per individual Mason during this 64 years of \$1.23.

This table is separated to show three periods, namely: (1) the 25 years from 1876 to 1900, (2) the 25 years from 1901 to 1925 and (3) the 14 years from 1926 to 1939, and summarizes these three periods:

idea was voluntary contributions from the Masons all over the State to maintain that Institution, and the Grand Lodge appropriation was very small. When this writer first entered the Grand Lodge in 1899, the per capita tax was 60c and then successively raised to 90c, \$1.00, \$1.50 and \$2.50 as the sentiment of the Masons drifted towards placing their charities on a surer income basis, instead of on the more or less uncertain voluntary basis. This accounts for the comparatively low per capita, per Mason, contribution in Column I for first 35 years from 1876 to 1910, shown on sheets 1 and 2.

The four years, 1936 to 1939, on sheet 3, show that during those four years of the total income from annual dues and initiation fees of \$311,919.22, that \$272,754.20 (87.4%) went for the charities mentioned. Then the Grand Lodge, through loss of income, due to reduced membership, had withdrawn from the Masonic Loan Fund field.

The Masonic membership for those four years totaled aggregate 107,454 (average 26,812), which total membership for four years divided into the \$272,754.20 spent for maintaining orphans, aged Masons and cases of relief, averages \$2.56 per Mason.

An organization averaging 26,862 Masons, spending a sum of money equal to \$2.56 per capita for each of the four years from 1936 to 1939 is a charitable and benevolent organization, and not conducted for profit. Other details could be given, but these are the high spots.

ALEXANDER B. ANDREWS,
Past Grand Master (1916).

July 17, 1940.

SHEET 7

This gives incomplete figures as to the aged Masons and their dependent women admitted to, discharged from, and on the roll of the Masonic and Eastern Star Home (the printed reports in the Grand Lodge Proceedings did not give the figures) and shows 219 admitted, 163 discharged and 66 still on the roll of the Home.

The corrected figures, after filling in the blanks, ought to show approximately 250 admissions, and calculating the \$300,000.00 expended during the 27 years, 1913 to 1939, it works out an average of \$1,200.00 expended on each one of these guests. On some it shows more, while on others staying a shorter time, it was less.

This statement does not include the statistics of those on outside relief and what they were paid, as that information was omitted from the printed report in the Grand Lodge Proceedings.

SHEET 8

This sheet, along with sheet 9, shows the distribution of the \$24,500.00 for student loan funds between the 9 years of 1922 to 1930, when the Grand Lodge put up \$24,500.00 for a Masonic Loan Fund, to which the Grand Chapter of Royal Arch Masons added \$26,000.00, the Grand Commandery of Knights Templar \$13,500.00 and the Scottish Rite \$21,000.00, making the total fund \$85,000.00, which was placed in 31 North Carolina Colleges and Universities, in amounts set forth on these two sheets.

These sheets showing transactions of these Masonic Loan Funds, handled by the colleges, showed on December 31, 1938, outstanding in Student Loan Fund notes \$81,447.53. Immediately following sheet 9 is inserted a reprint from the 1931 Grand Lodge Proceedings, pages 152 to 158 of the report of the Masonic Loan Fund, which shows as of June 30, 1930, there had been made out of this \$85,000.00 principal Loan Fund (\$10,000.00 fund the spring of 1930) 1,216 student loans to deserving students—measured by the colleges' own individual standard—which aggregate \$130,630.02, of which \$60,878.48 had been repaid, and outstanding was student loan fund notes of \$70,652.07.

These nine sheets of manuscript show that the Grand Lodge of North Carolina, Ancient Free and Accepted Masons, is a charitable and benevolent organization, not conducted for profit, and therefore exempted from taxation.

The income of the Grand Lodge is from the \$2.50 per capita tax paid by the individual Masons and the \$10.00 charity proportion of the initiation fee, which is collected through the 331 Lodges scattered all over North Carolina.

This statement does not touch upon the charity done by the individual Masonic Lodges, which would take some considerable time to assemble from the numerous 331 Lodges.

In the closing days of 1872, when the Grand Lodge established the Oxford Orphanage, which was opened February 2, 1873, the

THE GRAND LODGE OF NORTH CAROLINA, A. F. & A. M.

EXHIBIT SHOWING INCOME FROM PER CAPITA TAX, INITIATION FEES AND ACTUAL EXPENDITURES FOR CHARITY AND EDUCATIONAL PURPOSES, NAMED HEREIN, FOR TWENTY-FIVE YEARS.

1876-1900

YEAR	EXPENDITURES FOR CHARITY								
	A	B	C	D	E	F	G	H	I
1876	\$ 4,116.26	\$ 2,000.00				\$ 2,000.00	48.5	8,206	\$.24
1877	3,651.90	2,000.00				2,000.00	54.7	8,017	.24
1878	3,624.90	2,000.00				2,000.00	55.1	7,510	.25
1879	3,237.80	2,000.00				2,000.00	61.7	6,830	.29
1880	3,324.50	2,000.00				2,000.00	60.1	6,432	.31
1881	3,169.66	2,000.00				2,000.00	63.1	6,277	.31
1882	3,274.50	2,000.00				2,000.00	61.7	6,211	.32
1883	Adjourned December, 1882, to January, 1884								
1884	3,263.50	1,500.00				1,500.00	42.9	6,406	.23
1885	3,087.50	1,500.00				1,500.00	48.5	6,086	.24
1886	3,151.25	1,000.00				1,000.00	31.7	6,252	.16
1887	3,043.50	2,000.00				2,000.00	65.7	6,054	.33
1888	3,190.50	1,500.00				1,500.00	47.0	6,267	.23
1889	3,177.75	1,500.00				1,500.00	47.2	6,675	.22
1890	3,383.25	2,000.00				2,000.00	59.0	7,439	.27
1891	4,320.10	2,000.00				2,000.00	46.2	8,061	.24
1892	4,818.95	2,000.00				2,000.00	41.5	8,792	.22
1893	5,152.10	2,500.00				2,500.00	48.5	8,980	.27
1894	5,195.50	3,500.00				3,500.00	67.3	8,654	.40

THE GRAND LODGE OF NORTH CAROLINA, A. F. & A. M.

EXHIBIT SHOWING INCOME FROM PER CAPITA TAX, INITIATION FEES AND ACTUAL EXPENDITURES FOR CHARITY AND EDUCATIONAL PURPOSES, NAMED HEREIN, FOR SIXTY-FOUR YEARS 1876-1939

YEAR	INCOME		EXPENDITURES FOR CHARITY						
	A	B	C	D	E	F	G	H	I
1876-1900	\$ 97,097.62	\$ 52,000.00	\$	\$	\$	\$ 52,000.00	53.5	186,643	\$.27
1901-1925	894,838.44	368,944.63	114,500.00	7,095.00	9,500.00	509,859.63	56.9	602,601	.84
1926-1939	1,235,718.84	778,435.00	185,500.00	14,486.44	15,000.00	993,421.44	80.3	469,067	3.11
Total	\$2,227,654.90	\$1,199,379.63	\$300,000.00	\$21,581.44	\$24,500.00	\$1,555,281.07	69.8	\$1,258,311	\$1.23

Legend, And Recapitulations for Sixty-four Years:

"A" Income from sources named in caption	\$2,227,654.90
"B" Expenditures for Oxford Orphanage	\$1,199,379.63
"C" Expenditures for Masonic and Eastern Star Home	300,000.00
"D" Expenditures from Grand Charity Fund	21,581.44
"E" Educational Loan Funds—31 N. Carolina Colleges and Universities	24,500.00
"F" Total Charitable Purposes	\$1,555,281.07
"G" Charity Per Cent of Income	69.8%
"H" Masonic Membership	1,258,311
"I" Annual Charity Per Capita Mason	\$ 1.23

THE GRAND LODGE OF NORTH CAROLINA, A. F. & A. M.

EXHIBIT SHOWING INCOME FROM PER CAPITA TAX, INITIATION FEES AND ACTUAL EXPENDITURES FOR CHARITY AND EDUCATIONAL PURPOSES, NAMED HEREIN, FOR TWENTY-FIVE YEARS.

1901-1925

YEAR	EXPENDITURES FOR CHARITY											
	INCOME		A	B	C	D	E	F	G	H	I	
	\$			\$	\$	\$	\$	\$			\$	
1901		7,394.05		3,000.00					3,000.00	40.5	12,012	.25
1902		7,881.40		2,750.00					2,750.00	30.5	12,662	.21
1903		8,561.60		2,850.00					2,850.00	33.0	12,921	.22
1904		9,108.55		3,900.00					3,900.00	42.7	13,755	.28
1905		11,670.30		3,500.00					3,500.00	20.9	14,667	.23
1906		11,500.15		3,000.00					3,000.00	26.0	15,835	.29
1907		13,032.38		3,000.00					3,000.00	23.0	16,801	.17
1908		14,267.10		3,000.00					3,000.00	21.0	18,141	.16
1909		16,188.71		3,000.00					3,000.00	17.1	19,118	.15
1910		17,008.43		3,000.00					3,000.00	10.6	19,890	.15
1911		18,736.97		3,600.00					3,600.00	10.9	20,292	.17
1912		19,817.30		5,600.00					5,600.00	28.2	21,591	.21
1913		19,919.50		5,000.00	2,000.00				7,000.00	35.1	22,811	.30
1914		25,109.10		7,853.53	2,000.00				9,853.53	39.2	23,590	.41
1915		26,062.70		10,356.10	2,500.00				12,856.10	49.3	25,088	.51
1916		27,176.30		8,500.00	3,500.00				12,000.00	44.1	25,955	.46
1917		28,641.00		12,355.00	5,000.00				17,355.00	60.5	27,016	.64
1918		31,679.80		13,750.00	6,500.00				20,250.00	63.9	20,250	.71
1919		49,043.80		23,750.00	8,000.00				31,750.00	64.7	30,325	1.04

1895	4,645.50	3,500.00	75.3	3,500.00	8,573	.40
1896	4,381.70	2,000.00	45.6	2,000.00	9,576	.20
1897	5,556.95	4,000.00	71.9	4,000.00	9,526	.42
1898	4,399.15	2,500.00	56.8	2,500.00	9,756	.25
1899	5,838.70	2,500.00	42.8	2,500.00	9,842	.25
1900	6,092.20	2,500.00	41.0	2,500.00	10,221	.24
1876-1900	\$ 97,097.62	\$ 52,000.00	53.5	\$ 52,000.00	186,643	\$.27

LEGEND AND RECAPITULATIONS:

"A"	Income from sources named in caption	\$97,097.62	
"B"	Expenditures for Oxford Orphanage		\$ 52,000.00
"C"	Expenditures for Masonic and Eastern Star Home		
"D"	Expenditures from Grand Charity Fund		
"E"	Educational Loan Fund		
"F"	Total Charitable Purposes		\$ 52,000.00
"G"	Charity Per Cent of Income		53.5%
"H"	Masonic Membership		186,643
"I"	Annual Charity Per Capita Mason		\$.27

THE GRAND LODGE OF NORTH CAROLINA, A. F. & A. M.

EXHIBIT SHOWING INCOME FROM PER CAPITA TAX, INITIATION FEES AND ACTUAL EXPENDITURES FOR CHARITY AND EDUCATIONAL PURPOSES, NAMED HEREIN, FOR TWENTY-FIVE YEARS.

YEAR	EXPENDITURES FOR CHARITY									
	A	B	C	D	E	F	G	H	I	
1926	\$ 120,113.30	\$ 69,765.00	\$ 20,000.00	\$ 1,598.75	\$ 3,000.00	\$ 94,363.75	84.1	41,643	\$ 2.26	
1927	119,908.58	61,305.00	15,000.00	1,070.50	3,000.00	80,375.50	67.0	41,518	1.93	
1928	115,466.49	60,412.50	15,000.00	2,031.31	3,000.00	80,443.81	69.6	41,350	1.94	
1929	116,629.50	60,412.50	15,000.00	1,419.00	3,000.00	79,831.50	68.4	40,307	1.98	
1930	99,357.58	67,530.00	15,000.00	2,000.00	3,000.00	77,530.00	88.0	39,466	2.21	
1931	83,750.01	59,720.00	10,000.00	1,325.00		71,045.00	84.8	37,584	1.89	
1932	60,095.09	46,510.00	12,500.00	1,314.68		60,324.68	100.0	33,644	1.79	
1933	55,680.02	31,000.00	6,000.00	636.00		37,636.00	67.1	30,365	1.24	
1934	79,189.02	52,000.00	14,500.00	332.00		66,832.00	84.4	28,292	2.36	
1935	73,609.99	50,675.00	11,000.00	510.00		62,285.00	84.6	27,448	2.30	
1936	82,631.08	55,675.00	13,000.00	574.20		69,249.20	83.8	27,088	2.55	
1937	76,395.25	56,000.00	14,500.00	675.00		71,175.00	93.1	26,586	2.64	
1938	77,064.30	54,600.00	13,000.00	700.00		68,300.00	87.3	26,721	2.55	
1939	75,828.69	52,830.00	11,000.00	200.00		64,030.00	84.4	26,755	2.39	
1926-1939	\$1,235,718.84	\$778,435.00	\$185,500.00	\$14,486.44	\$15,000.00	\$993,421.44	80.3	469,067	\$ 2.11	

LEGEND AND RECAPITULATIONS:

"A"	Income from sources named in caption	\$1,235,718.84
"B"	Expenditures for Oxford Orphanage	\$778,435.00
"C"	Expenditures for Masonic and Eastern Star Home	185,500.00
"D"	Expenditures from Grand Charity Fund	14,486.44
"E"	Educational Loan Funds	15,000.00
"F"	Total Charitable Purposes	\$993,421.44
"G"	Charity Per Cent of Income	80.3%
"H"	Masonic Membership	469,067
"I"	Annual Charity Per Capita Mason	\$ 2.11

1920	58,649.70	30,000.00	11,000.00		41,000.00	69.9	33,546	1.22
1921	73,710.30	36,000.00	11,000.00	522.00	47,522.00	64.4	36,620	1.32
1922	65,004.60	32,500.00	10,000.00	1,385.00	45,385.00	69.8	38,371	1.18
1923	87,800.00	41,000.00	21,000.00	2,050.00	66,050.00	75.2	39,372	1.67
1924	123,020.50	50,000.00	20,000.00	860.00	73,860.00	60.0	40,666	1.81
1925	123,855.20	57,500.00	20,000.00	2,278.00	82,778.00	67.6	41,306	2.00
1901-1925	\$ 894,838.44	\$368,944.63	\$114,500.00	\$ 7,095.00	\$ 9,500.00	56.9	602,601	\$.84

LEGEND AND RECAPITULATIONS:

"A" Income from sources named in caption	\$894,838.44
"B" Expenditures for Oxford Orphanage	\$368,944.63
"C" Expenditures for Masonic and Eastern Star Home	114,500.00
"D" Expenditures from Grand Charity Fund	7,095.00
"E" Educational Loan Fund	9,500.00
"F" Total Charitable Purposes	\$509,859.63
"G" Charity Per Cent of Income	56.9%
"H" Masonic Membership	602,601
"I" Annual Charity Per Capita Mason	\$.84

GRAND LODGE OF NORTH CAROLINA, A. F. & A. M.

Incorporated November, 1797. Acts 1797, Chapter 10

OXFORD ORPHANAGE, OXFORD, N. C.

1901-1939.

YEAR	Forward	Admitted	Discharged	On Roll		
1901	215	67	61	221		
1902	221	94	68	247		
1903	247	75	68	254		
1904	254	64	52	266		
1905	266	72	72	266		
1906	266	82	68	280		
1907	280	93	56	317		
1908	318	53	44	325		
1909	325	63	64	324		
1910	324	52	62	314		
1911	314	75	73	316		
1912	316	82	86	312		
1913	312	77	67	322		
1914	322	66	43	345		
1915	345	85	58	372		
1916	372	88	85	375		
1917	374	63	62	375		
1918	375	49	87	337		
1919	344	85	72	357		
1920	357	65	46	376		
1921	376	55	39	392		
1922	392	26	47	371		
1923	371	59	61	369		
1924	369	70	64	375		
1925	375	64	48	391		
1926	391	72	51	412		
1927	412	56	49	419		
1928	419	48	54	413		
1929	412	29	39	402		
1930	402	35	45	393		
1931	393	43	58	378		
1932	378	42	47	373		
1933	373	68	71	370		
1934	370	38	39	369		
1935	369	53	55	367		
1936	367	35	36	366		
1937	366	22	37	351		
1938	351	31	32	350		
1939	350	38	56	332	O. & E.	Reported
1873-1900	—	1821	1614	207	— 8	215
1901-1939	—	2334	2222	112	+ 5	332
		4155	3836	319	+13	332

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GRAND LODGE OF NORTH CAROLINA, A. F. & A. M.

Incorporated November, 1797. Acts 1797, Chapter 10

OXFORD ORPHANAGE, OXFORD, N. C.

1873-1900

YEAR	Forward	Admitted	Discharged	On Roll
1873	----- —	136	29	107
1874	----- 107	104	79	132
1875	----- 132	50	64	105
1876	----- 134	57	88	103
1877	----- 103	53	32	124
1878	----- 124	55	54	125
1879	----- 125	68	55	138
1880	----- 138	62	64	134
1881	----- 138	50	48	140
1882	----- 140	47	42	145
1883	----- 145	47	67	125
1884	----- 125	72	44	153
1885	----- 153	80	58	175
1886	----- 175	82	53	204
1887	----- 204	89	72	221
1888	----- 221	72	42	251
1889	----- 251	48	39	260
1890	----- 260	58	108	210
1891	----- 210	94	91	213
1892	----- 213	25	23	215
1893	----- 215	41	26	230
1894	----- 197	42	47	192
1895	----- 192	64	66	190
1896	----- 192	64	66	190
1897	----- 211	51	50	212
1898	----- 212	61	56	217
1899	----- 217	80	86	211
1900	----- 211	69	65	215

8 GRAND LODGE OF NORTH CAROLINA, A. F. & A. M.

Incorporated November, 1797. Acts 1797, Chapter 10

MASONIC LOAN FUND—DECEMBER 31, 1938

COLLEGES	Amount Allocated to Institutions	Interest Collected	Individual Loans	Individual Loans Collected	Amount On Hand to Be Loaned	Total Amount Outstanding Loans
App. State Teachers...	\$ 6,000.00	\$ 2,514.83	\$ 20,400.30	\$ 10,258.75	\$ 370.66	\$ 5,724.43
Asheville Normal ----	3,000.00	785.03	7,725.50	2,842.50	1,594.30	2,053.30
Atlantic Christian --	2,500.00	721.61	12,465.75	7,103.42	33.27	3,188.34
Brevard -----	1,000.00					
Campbell -----	1,000.00	333.24	3,360.51	2,129.11	483.39	849.96
Catawba -----	2,000.00	866.36	5,905.00	2,625.00	467.89	2,398.47
Chowan -----	2,000.00		2,987.07	166.37	48.37	3,153.37
Davenport -----	1,250.00	Notes held by Committee for collection when possible				
Davidson -----	3,500.00	500.23	10,455.25	7,433.05	978.03	3,022.20
Duke -----	4,000.00	1,159.68	14,105.21	9,739.18	793.55	4,366.03
East Car. Teachers --	6,000.00	1,309.60			2,078.17	5,231.43
Elon -----	2,500.00	182.25			401.57	2,280.68
Flora Macdonald ----	2,500.00	623.21	8,961.07	5,034.50	292.78	4,149.50
Greensboro -----	2,500.00	1,010.72	9,080.46	5,880.46	1,199.58	2,311.14
Guilford -----	2,500.00	649.09	6,079.45	4,688.15	2,063.52	361.13
High Point -----	1,500.00	74.33	3,229.09	1,458.47	207.15	1,414.80
Louisburg -----	1,500.00					1,312.23
Mars Hill -----	2,250.00	260.50	4,916.43	2,391.14	237.90	2,291.25
Meredith -----	4,500.00	1,876.35	18,577.00	13,674.71	2,516.63	5,747.64
Mitchell -----	1,500.00				332.78	1,000.00
N. C. State -----	4,500.00	2,225.31	18,262.20	12,931.34	156.46	5,330.86
Peace -----	1,000.00	162.50	2,548.68	1,309.00	95.32	1,067.18
Pineland -----	1,000.00	715.08	4,996.96	3,309.24		1,636.07
Queens-Chicora ----	2,500.00	Held by Committee for future assignment				
St. Mary's -----	1,000.00					
Salem -----	2,500.00	263.60	13,978.14	11,861.15	1,487.39	1,276.21
Univ. of N. C. -----	4,000.00	1,364.50	9,096.00	4,514.01	33.48	5,531.02
Wake Forest -----	3,500.00	548.21	3,726.87		1,183.65	5,438.73
W. Car. Teach. -----	3,500.00	2,912.66	27,272.21	22,564.46	2,559.85	4,296.88
Wingate -----	1,500.00		3,000.00	2,393.77	1.98	714.25
Wom. Col. of U. N. C.-	4,500.00	1,354.23	9,788.59	10,258.34	553.80	5,300.43
Grand Total						
for 1939 Returns...	\$85,000.00	\$22,613.08	\$213,917.74	\$144,566.15	\$20,121.97	\$81,447.53

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GRAND LODGE OF NORTH CAROLINA, A. F. & A. M.

Incorporated November, 1797. Acts 1797, Chapter 10

MASONIC AND EASTERN STAR HOME

GREENSBORO, N. C.

YEAR	Forward	Admitted	Discharged	On Roll				
1913	-----	5	-----	-----				
1914	----- 14	9	4	17				
1915	----- 17	20	5	32				
1916	----- 32	6	3	30				
1917	----- 30	3	4	29				
1918	-----	4	3	-----				
1919	----- 34	8	10	32				
1920	----- 24	7	3	28				
1921	----- 28	14	7	35				
1922	----- 35	11	4	42				
1923	-----	-----	-----	46				
1924	----- 46	5	8	43				
1925	-----	-----	-----	53				
1926	----- 53	11	12	52				
1927	----- 52	20	11	61				
1928	----- 61	9	8	62				
1929	----- 60	7	6	61				
1930	----- 62	13	10	65				
1931	----- 65	6	7	64	7	8	-----	15
1932	----- 64	12	10	66				
1933	----- 66	6	5	67				19
1934	----- 67	-----	-----	66				20
1935	----- 66	7	9	64				23
1936	----- 64	7	8	63				21
1937	----- 63	8	12	59				
1938	----- 59	11	7	63				
1939	----- 63	10	7	66				

(D) aggregate amount of loans, (E) the amount of repayments, (F) the amount of loans outstanding, (G) the cash on hand and (H) the total resources of the fund. This statement is made up as of June 30, and really shows the transactions for the eight years, July 1, 1922, to June 30, 1930.

Examining this statement we find that out of the \$75,000 placed prior to January 1, 1930, there have been made 1,216 loans which aggregated \$130,630.02, of which \$60,878.48 have been repaid leaving \$70,652.07.

Outstanding are \$70,652.07 of student loan notes with \$9,889.18 cash on hand besides \$1,668.63 tied up in the Bank of Tuckasegee which makes a total resources of \$82,202.88.

The interest added to the fund has been \$7,173.85 making a total of \$82,173.85 as the principal and interest account as entered to date.

These figures, as well as the statements rendered by the colleges, will have to be gone over and audited.

Table II shows the distribution of this fund at the several colleges whether (A) teacher training, (B) grade A or (C) junior college, included in which is the enrollment and what the per capita works based upon the 1929-30 enrollment. As the enrollment is probably 110% of the actual attendance the actual per capita available is probably that much higher.

Table III shows the colleges arranged in rank of per capita as set out in the preceding table and also the amount deposited up to date.

Your committee feels that what has been accomplished in the past nine years has been a wonderful achievement for our State and its people and a great credit to the Grand Lodge of Masons upon Masonic prerequisites.

For the year 1931 it is the opinion of your committee that no appropriation should be made to this purpose by any Masonic body, and we therefore recommend none be made, and that for the future the joint committee be continued with the understanding that later on, after the financial depression is over, that this matter may then be brought again before the Grand Body.

Fraternally submitted,

ALEXANDER B. ANDREWS, *Secretary.*

REPORT OF THE MASONIC LOAN FUND COMMITTEE

Your Committee on Masonic Loan Fund beg to report as follows: During the past year, agreeable to the order of the interested Masonic bodies, the Masonic Loan Fund was participated in as follows:

Grand Lodge, A. F. & A. M.	\$ 3,000.00
Grand Chapter, R. A. M.	3,000.00
Scottish Rite, A. A. S. R.	3,000.00
Knights Templar, K. T.	1,000.00
Total	\$10,000.00

With the payment in the fall of 1930 of the above amounts it made the contributions to the fund from the different bodies stand as follows:

YEARS	GR. LODGE	GR. CHAP.	GR. COM.	SCOT. RITE	TOTAL
1922	\$ 1,500	\$ 2,000	\$ 1,500	\$ -----	\$ 5,000
1923	2,000	3,000	5,000	-----	10,000
1924	3,000	3,000	1,000	3,000	10,000
1925	3,000	3,000	1,000	3,000	10,000
1926	3,000	3,000	1,000	3,000	10,000
1927	3,000	3,000	1,000	3,000	10,000
1928	3,000	3,000	1,000	3,000	10,000
1929	3,000	3,000	1,000	3,000	10,000
1930	3,000	3,000	1,000	3,000	10,000
	<u>\$24,500</u>	<u>\$26,000</u>	<u>\$13,500</u>	<u>\$21,000</u>	<u>\$85,000</u>

Out of this sum, amounts of \$1,000 were placed at the nine following colleges:

Appalachian	\$1,000
E. C. T. C.	1,000
Cullowhee	1,000
Asheville	1,000
N. C. C. W.	1,000
State	1,000
Meredith	1,000
Duke	1,500
U. N. C.	1,500

The distribution this year was upon a basis of making allotments first to teacher training schools and next to those in the colleges where there are comparatively small amounts per capita.

Attached hereto is a statement showing how this fund now stands in the several colleges, based upon the 1929-30 enrollment, which explains itself. We also attach hereto a compiled statement showing the handling of this fund in the several colleges. (A) The amount of the regular loan deposited with college, (B) the interest added to the fund, (C) the number of loans made

PROCEEDINGS OF THE

	Repayments	Outstanding	Cash on Hand	Total Resources
TEACHER TRAINING—				
Appalachian ----	\$ 3,336.66	\$ 5,428.70	\$ 203.58	\$ 5,632.38
E. C. T. C. ----	5,560.85	5,462.10	5.19	5,467.29
Cullowhee -----	7,407.52	3,164.33	600.71	5,433.67
Asheville Normal	1,683.55	2,086.00	8.55	2,094.55
	<hr/>	<hr/>	<hr/>	<hr/>
	\$17,988.58	\$16,141.13	\$ 818.03	\$18,627.89
GRADE A—				
N. C. C. W. -----	\$ 3,866.27	\$ 3,517.23	\$ 313.27	\$ 3,830.50
State -----	2,858.68	4,246.57	43.83	4,290.40
Davidson -----	2,592.84	3,486.75	110.09	3,596.84
Meredith -----	2,545.15	3,676.85	77.51	3,754.36
Wake Forest ----	1,181.00	3,415.00	422.87	3,837.87
Atlantic -----	5,435.99	2,782.31	15.06	2,797.37
Duke -----	731.45	2,005.55	846.21	2,851.76
Elon -----	2,610.00	2,478.24	31.76	2,500.00
Flora Macdonald_	1,316.75	2,441.82	282.21	2,724.03
Greensboro ----	2,273.21	2,508.25	185.21	2,693.46
Guilford -----	1,936.35	2,521.15	135.17	2,656.32
Queens-Chicora__	1,640.00	2,060.00	441.45	2,501.45
Salem -----	3,788.41	2,334.46	326.40	2,660.86
Univ. of N. C. ---	1,908.00	1,192.00	1,699.23	2,891.23
Chowan -----	2,059.32	1,575.25	599.24	2,174.49
Catawba -----	72.00	1,933.00	192.55	2,125.55
High Point -----	578.00	1,400.25	126.50	1,526.75
	<hr/>	<hr/>	<hr/>	<hr/>
	\$37,393.42	\$43,574.68	\$ 5,848.56	\$49,413.24
JUNIOR—				
Mars Hill -----	\$ 732.80	\$ 2,260.00	\$ 73.80	\$ 2,333.80
Louisburg -----	620.10	368.89	1,287.67	1,656.56
Mitchell -----	160.00	1,517.50	70.53	1,588.03
Wingate -----	100.00	1,624.26	144.50	1,790.25
Davenport -----	250.00	1,251.00	112.95	1,363.95
Campbell -----	-----	-----	-----	-----
Peace -----	720.00	1,000.00	-----	1,000.00
Pineland -----	944.98	1,102.63	-----	1,102.63
St. Mary's -----	826.60	723.40	431.40	1,154.80
Weaver -----	1,142.00	1,088.58	5.08	1,093.66
	<hr/>	<hr/>	<hr/>	<hr/>
	\$ 5,496.48	\$10,936.26	\$ 2,125.93	\$13,083.68
Teacher -----	\$17,988.58	\$16,141.13	\$ 818.03	\$18,627.89
Grade A -----	37,393.42	43,574.68	5,848.56	49,413.24
Junior -----	5,496.48	10,936.26	2,125.93	13,083.68
	<hr/>	<hr/>	<hr/>	<hr/>
	\$60,878.48	\$70,652.07	\$ 8,792.52	\$81,124.81

TABLE I

MASONIC LOAN FUND CONSOLIDATED STATEMENT

June 30, 1930

	Fund Principal	Interest Added	Number Loans	Aggregate Amount
TEACHER TRAINING—				
Appalachian -----	\$ 5,000	\$ 549.82	116	\$ 8,765.86
E. C. T. C. -----	5,000	467.29	74	11,002.85
Cullowhee -----	4,500	968.67	86	10,571.85
Asheville Normal--	2,000	94.55	49	3,675.00
	<hr/>	<hr/>		<hr/>
GRADE A—	\$16,500	\$2,080.33	325	\$34,015.06
N. C. C. W. -----	\$ 3,500	\$ 330.50	54	\$ 7,383.50
State -----	3,500	790.40	74	7,105.25
Davidson -----	3,500	96.84	95	5,992.75
Meredith -----	3,500	254.36	23	6,222.00
Wake Forest ----	3,500	337.87	51	4,596.00
Atlantic -----	2,500	297.37	81	8,218.30
Duke -----	2,500	351.76	44	2,737.00
Elon -----	2,500	-----	17	4,335.00
Flora Macdonald--	2,500	224.03	24	3,758.57
Greensboro -----	2,500	193.46	29	4,781.46
Guilford -----	2,500	156.32	35	4,457.50
Queens-Chicora ---	2,500	1.45	27	3,700.00
Salem -----	2,500	160.86	38	6,121.87
Univ. of N. C. ----	2,500	391.23	36	3,100.00
Chowan -----	2,000	174.49	51	3,634.57
Catawba -----	2,000	125.55	20	2,005.00
High Point -----	1,500	26.75	21	2,117.25
	<hr/>	<hr/>		<hr/>
JUNIOR—	\$45,000	\$3,913.24	720	\$80,266.02
Mars Hill * -----	\$ 2,250	\$ 83.80	27	\$ 2,909.00
Louisburg -----	1,500	156.56	23	988.99
Mitchell -----	1,500	88.03	16	1,677.50
Wingate -----	1,500	290.25	19	1,724.26
Davenport -----	1,250	113.95	23	1,501.00
Campbell -----	-----	-----	---	-----
Peace -----	1,000	-----	10	1,720.00
Pineland -----	1,000	102.63	12	2,047.61
St. Mary's -----	1,000	154.80	12	1,550.00
Weaver -----	1,000	93.66	29	2,230.58
	<hr/>	<hr/>		<hr/>
	\$12,000	\$1,083.68	171	\$16,348.94
Teacher—	\$16,500	\$2,080.33	325	\$34,015.06
Grade A—	45,500	3,913.24	720	80,266.02
Junior—	12,000	1,083.68	171	16,348.94
	<hr/>	<hr/>		<hr/>
	\$74,000	\$7,077.25	1216	\$130,630.02

TABLE III

COLLEGES		Per Capita 1929-30	Fund	Students 1929-30
1	Mitchell -----	\$17.44	\$ 1,500.00	86
2	Chowan -----	16.39	2,000.00	122
3	Atlantic -----	14.97	2,500.00	167
4	Western Normal -----	14.40	5,500.00	428
5	Flora Macdonald -----	11.41	2,500.00	291
6	Salem -----	10.54	2,500.00	237
7	Pineland -----	10.30	1,000.00	97
8	Appalachian -----	10.25	6,000.00	664
9	Mereditth -----	8.77	4,500.00	470
10	Greensboro -----	8.77	2,500.00	285
11	Davenport -----	8.74	1,250.00	143
12	Asheville -----	8.51	3,000.00	335
13	Guilford -----	8.39	2,500.00	298
14	Louisburg -----	8.15	1,500.00	167
15	Queens-Chicora -----	8.14	2,500.00	307
16	Peace -----	8.00	1,000.00	125
17	St. Mary's -----	7.69	1,000.00	130
18	Weaver -----	7.69	1,000.00	130
19	Wingate -----	7.69	1,500.00	195
20	Elon -----	7.48	2,500.00	334
21	High Point -----	6.27	1,500.00	239
22	E. C. T. C. -----	6.14	6,000.00	882
23	Mars Hill -----	5.84	2,250.00	385
24	Davidson -----	5.67	3,500.00	617
25	Wake Forest -----	5.63	3,500.00	621
26	Catawba -----	5.19	2,000.00	385
27	Campbell -----	5.15	1,000.00	194
28	N. C. C. W. -----	2.71	4,500.00	1664
29	N. C. State -----	2.59	4,500.00	1944
30	Duke -----	2.06	4,000.00	1936
31	Univ. of N. C. -----	1.65	4,000.00	2494
		\$5.28	\$85,000.00	16300

TABLE II

COLLEGES	Masonic Loan Fund	Enrollment	Per Capita 1929-30
TEACHER TRAINING—			
1 Appalachian -----	\$ 6,000	664	\$ 10.25
2 E. C. T. C. -----	6,000	882	6.14
3 Western Normal -----	5,500	428	14.40
4 Asheville Normal -----	3,000	335	8.51
	<hr/>	<hr/>	<hr/>
	\$20,500	2309	\$ 8.88
GRADE A—			
5 N. C. C. W. -----	\$ 4,500	1664	\$ 2.71
6 State -----	4,500	1944	2.59
7 Meredith -----	4,500	470	8.77
8 Duke -----	4,000	1936	2.06
9 Univ. of N. C. -----	4,000	2494	1.65
10 Davidson -----	3,500	617	56.7
11 Wake Forest -----	3,500	621	5.63
12 Atlantic -----	2,500	167	14.97
13 Elon -----	2,500	334	7.48
14 Flora Macdonald -----	2,500	219	11.41
15 Greensboro -----	2,500	285	8.77
16 Guilford -----	2,500	298	8.39
17 Queens-Chicora -----	2,500	307	8.14
18 Salem -----	2,500	237	10.54
19 Chowan -----	2,000	122	16.39
20 Catawba -----	2,000	385	5.19
21 High Point -----	1,500	239	6.27
	<hr/>	<hr/>	<hr/>
	\$51,500	12339	\$ 4.17
JUNIOR—			
22 Mars Hill -----	2,250	385	\$ 5.84
23 Louisburg -----	1,500	167	8.15
24 Mitchell -----	1,500	86	17.44
25 Wingate -----	1,500	195	7.69
26 Davenport -----	1,250	143	8.74
27 Peace -----	1,000	125	8.00
28 Pineland -----	1,000	97	10.30
29 St. Mary's -----	1,000	130	7.69
30 Weaver -----	1,000	130	7.69
31 Campbell -----	1,000	194	5.15
	<hr/>	<hr/>	<hr/>
	\$13,000	1652	\$ 7.87
Teacher Training -----	\$20,500	2309	\$ 8.88
Grade A -----	51,500	12339	4.17
Junior College -----	13,000	1652	7.87
	<hr/>	<hr/>	<hr/>
	\$85,000	16300	\$ 5.21

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THE SONIC REVIEWS

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MASONIC REVIEWS

1941

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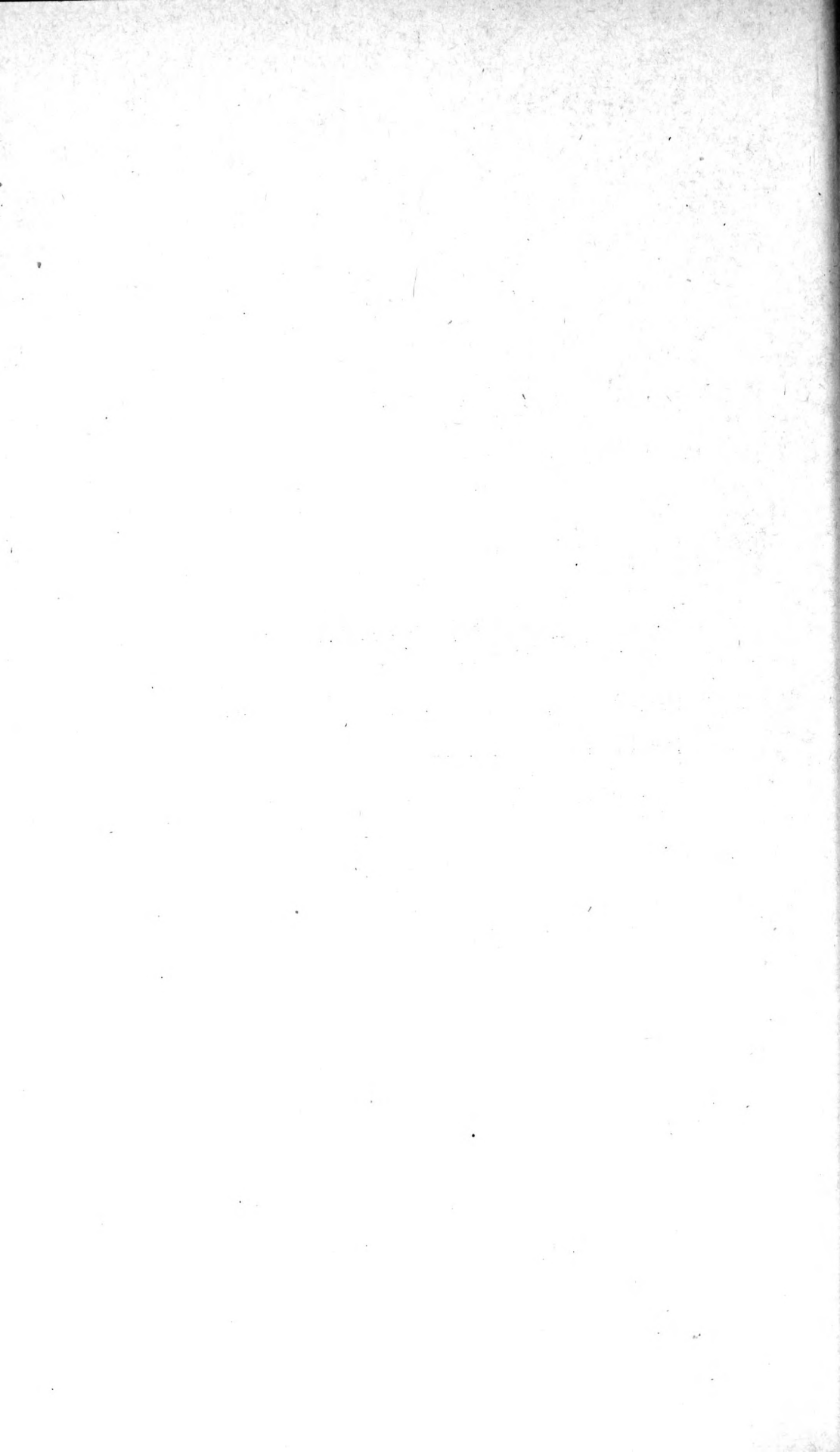
REPORT OF
Foreign Correspondent
and Reviewer



PREPARED FOR THE
Grand Lodge of North Carolina
A. F. & A. M.

•

By J. EDWARD ALLEN
WARRENTON, N. C.



MASONIC REVIEWS

PART ONE—Greetings and Comments

PART TWO—Reviews

PART THREE—Statistical Tables

PART ONE

THE HISTORY OF THE

UNITED STATES

OF AMERICA

FROM 1492 TO 1876

BY

JOHN B. HENRY

NEW YORK

1876

PART ONE

THE REVIEWER'S GREETINGS

WHY A REVIEWER?

MASONRY IN RUSSIA

THE MONOGRAPH, "THE FRATERNAL SOCIETY IN
MODERN LIFE

FREEMASONRY, TYPICAL FRATERNAL SOCIETY IN
THE AMERICAN CULTURAL PATTERN

MASONRY THROUGH THE EYES OF ITS ENEMIES

this change in the attitudes, the modes of thought, of all men wheresoever they be. In short, the era of free spending and of luxuries is past; and in its place there will be another in which other standards, other and more stern limitations on the luxuries of life, will prevail. Perhaps this new Order may have a wider place for Freemasonry in its pattern of society. We are very definitely inclined to believe that Freemasonry, with some readjustments, will certainly have a larger place in the lives of men, at least on this continent, than it has had in the past decade. This government has to pay its debts, to remain solvent, or else there will come an orgy of inflation such as visited France and Germany. Such inflation will be ruinous. There must be an alternative. There is: and it is, to dig from the tax-paying ability of every man and woman in this country taxes higher than were ever contemplated in the past. No man has ever yet succeeded in making a hundred dollars which must now for the first time be paid in taxes, also pay for luxuries simultaneously and therefore we have got to lose some of our luxuries.

Our sympathies go out to the Masons of other continents; to Masons who are at war, whose places of meeting have been bombed; or, in many countries, whose meetings are prohibited under pain of death. We have some warm friends among those who are thus described; men who are at the front, or who feel the pinch of war in their advanced age, too old too for actual duty at the front. Only a few days ago we read of a Mason who was killed when the lodge hall was bombed while a meeting was in progress at which he was present.

It appears definitely true that men everywhere are more concerned about spiritual values than they have been in the past decade or two. Masonry cannot compete with other interests successfully in the life of men given over to material interests. No man can be a real Mason unless he has in his life a place for spiritual emphasis. No man can be a real Mason during those temporary conditions of disorder in a man's life when he has forgotten for the time spiritual values. But when in the course of human events men come to give proper appre-

THE REVIEWER'S GREETINGS

Again it is a pleasure to greet the Masons of North Carolina and all others who may read these lines;—a pleasure in spite of those conditions, all too well known, which surround us. These very conditions are coming to cause us to value our Masonry, and this land of ours which guarantees to us the opportunity to hold to Freemasonry the more highly. Sometimes we do not appraise highly enough that which we possess until it appears that it is about to be, or is in danger of being, lost to us.

Is the privilege of being Masons going to be lost to us? The only answer is, that it is possible that it may be lost to us; that we are definitely committed to the policy of doing all that is possible whatever the cost in money or in other sacrifice, to prevent such a series of catastrophic occurrences from becoming verities.

This scribe referred to this matter in his official address as Grand Master of Masons in North Carolina in April, 1940. That reference was admittedly pessimistic, and its predictions were equally so, to the extent that they were derided at the moment. Not ninety days had passed before they became verities. We spoke informally at a meeting of Oxford Lodge not so long ago, and again we were pessimistic. Those who heard us have since come to conclude that we were not more so than later events have indicated.

And what is around the corner? Would that we could predict with sufficient assurance to convince. One thing we do seem to know, and it may have a very direct bearing on the future of Freemasonry: it appears certain that this country, and perhaps the world, has seen just recently the end of an era. A New Order, whether one likes that phrase or not, is about to dawn; an Order of Things in which humanity has got to pay in one way or another for this destruction which is now going on under the name of war; for these preparations for war; for

need for deep searching of our own souls and the falsity and deception of yielding to passion and emotion to smash this nation or destroy that people in a paroxysm of blind and stupid hate.

"Good people, you nor I nor any mortal on two feet decrees how this world shall be operated or on what basis. No, not from the White House, 10 Downing Street, the Wilhelmsstrasse or anywhere else."

WHY A REVIEWER?

In these days when everything is being subjected to review, there are many Grand Bodies which have been asking themselves the question, "Why have a Reviewer?" They think his work is an expensive luxury, which can well be dispensed with.

In the first place let it be said by way of analysis of this point of view and by way of reply to it, there are Masonic Reviews of more than one sort. Some can well be dispensed with—and these are not the longest always—as being uselessly expensive. Others make their contribution to the higher type of Masonic thought and internal re-examination. Some are read and should be read, while others do not provide sufficient challenge to the mind of the Masonic reader to be classed as important.

Masonic Reviews have for their primary function the making of Freemasonry into one solidified whole, as the individual reader sees it. It is an undeniable fact that there are some eighty Masonic Grand Lodges all of which we call regular Masonry, and none of which is in any sense dependent upon any others of the eighty. There is no solidifying influence bearing greatly upon them. Each is independent. Masons in North Carolina scarcely even know anything about Masonry in Virginia or South Carolina—much less about Rhode Island or North Dakota or Arizona. Only as the Reviewer brings the Masonry of other states, or of British North America, to them; or even of foreign countries, can any of our stay-at-home North Carolina people know anything of Freemasonry in operation in its larger aspects. So we Reviewers bring to our readers the news of Freemasonry outside our own backyards. But this is not all. Newspapers not only bring news, but they also have editorial pages. The news col-

ciation to the things of the spirit, then and then only can Masonry have a place such as it deserves.

Away back in 1917, one Sunday in July, this scribe preached a lay sermon in a country church in Wayne county, the text being that passage from the prophecy of Isaiah which reads, "I will shave them with a hired razor". In one of the books of Reviews which were prepared by us later, the summary of this sermon was given. We wonder whether that hired razor is not working at this time. The beard of the man of Isaiah's day was his symbol of manhood, of affluence, of position among his fellow men; to shave it off was to leave him in the minds of his contemporaries about like the shaven convict in stripes as we now find him today. We do not personally care for Boake Carter, but we have just come across a clipping attributed to him which perhaps expresses our thought in clear and forceful manner, as follows:

"Why then should such dreadful death and ruin be rained upon one of the 'good' tribes of people? Why is it that we, in America, are facing toward national bankruptcy like an express train to the point where I wonder if, eventually, an American 'strong man' will rise to take charge of internal confusion and economic decay and restore order?

"Why? I have had these thoughts for an answer. Read your Bible and you'll find plenty of corroboration.

"I am convinced that the Divine Power uses the aggressor nations to force us, through suffering and pain inconceived before in the understanding of modern man, to return to more humble ways, to deeper spirituality and establishment of economic systems where all people, high and low, receive a more just share of this earthly life. Certainly there is nothing to boast about in management of a system which has 10,000,000 unemployed amid stupendous natural wealth. It is the management that has rotted—not the system.

"I am equally convinced that where we in England and America have suffered enough—and in our suffering turn to the simple concepts laid down by God many, many years ago—the aggressor nations will have been destroyed—the Hitlers will have vanished. That a far happier, better cleaner world will be the fruit of all this shocking tragedy of these dark days.

"Holding these convictions as I do I have emphasized—and continue to emphasize—the need for analysis, the

views are widely read if distributed at the right moment, when the attention is ripe for them.

FREEMASONRY IN RUSSIA

The course of Freemasonry in the several countries which have come under the totalitarian proscription has been a subject of quite general interest since the present world war began. People generally, both Masons, and non-Masons, wish to know what has been the fate of Masonry and of individual Masons, in these countries. The Masonic press has quite widely and with reasonable accuracy, given the information which has been desired. The public press has been generally quite sympathetic toward Freemasonry of late, a few notable exceptions notwithstanding.

Perhaps there is no country about whose relationship toward Masonry has been the subject of more questions nor any country about whose Masonic history there is less known, than Russia. Russia is one of the largest of the governments of the world. What will become of it within a very brief time is open to question as these lines are written, but to this date Russia has been autonomous. It has been significant that Russia has not for more than a century had any Masonic history. It has also been significant that during all this long period of more than a century Russia has been under an autocratic form of government, followed after the revolution which occurred during the first World War, by a totalitarian proletarian form of government. This fact alone will explain the absence of Freemasonry.

Ten years ago the population of the Russias, or more properly of the Union of Socialist Soviet Republics, was estimated to be 161,000,000. The area of the U. S. S. R. is estimated to be 8,238,341 square miles. Of this area six and a half million square miles are in Asia. Much of this area lies in the far northern tundras of Siberia, and much is at present undeveloped and even unexplored.

It is perhaps true that Russia has today the greatest wealth of undeveloped natural resources to be found under one government in the world. Minerals and oil,

umns tell of the facts about what is occurring. The editorial pages make an attempt to go behind the bare news, and to interpret the news, and to draw conclusions from the news. So the Masonic Reviewer, if he is to be on his job, must give his readers both news and some attempt at the interpretation of the news—some assistance concerning what is behind the news.

The Reviewer has to keep constantly in mind two characteristics. First, he must always and in all that he writes be characterized by the utmost of Masonic courtesy. This writer has known some Masonic Reviewers in his experience who failed to include this characteristic in what they wrote even about us. All of these have passed from the picture—some were dropped, the most of them are dead. The Reviewers now active are positively too courteous—they need more color in their products. Second, never relaxing in courtesy, the Reviewer must not be afraid to comment upon what he finds taking place. In thus commenting, he need not think he is the source of all Masonic wisdom, for he is not. He need not think his own Grand Lodge is the only one that does things right, for others do some things better than his does them—but nevertheless he must comment on what he sees, and do it in a readable manner. He must so comment that his reader will say, in substance, "Now I have not thought his point of view through; perhaps I shall not agree with him at all, but I shall think over the matter carefully, anyhow." He must not antagonize his reader or leave him drowsy at the end of a paragraph. And above all, a successful Reviewer must so write that what he writes will be as widely read as possible—not just ignored. We have written many a line solely to get the reader's attention; having obtained it, we then tell him something worth while.

The proper use of the Reviews is to distribute them to the readers at the psychological moment, which is, during the sessions of the Grand Lodge. We habitually do this. We fell from grace while acting as Grand Master and have not caught up with our work, but this is our last offense of tardiness. We have amply proved that the Re-

so nearly an absolute absence of Masonry for so long a time. The chapter on Masonry in Russia in the Gould history ends abruptly with 1822, and nothing thereafter in that country is mentioned by Gould. But in the eighteenth century there was Masonry in Russia, of which a very condensed synoptic history was printed recently in the Texas Masonic magazine, credited to the Chronicler, as follows:

MASONRY IN OLD RUSSIA

According to Findel, Freemasonry found its way into Russia as early as 1731. Captain John Phillips is mentioned, in 1738, as Provincial Grand Master, under the Grand Lodge of England, and General Bro. J. Keith succeeded him, in 1741, though it is said that as early as 1732-4 the latter presided over a Lodge in St. Petersburg. At first the meetings were, in all probability, held very secretly, for the earliest visiting Lodge is fixed as 1750, when the Lodge of Silence was worked in St. Petersburg, and that of the North Star was erected. During the reign of the Empress Elizabeth the Craft became more in vogue, though the greatest secrecy was still observed. The Emperor Peter III is said to have presented a house to the Lodge of Constancy, and even to have conducted the Masonic work at Oranienbaum. In 1765, the Melesino Rite, consisting of seven degrees, and so named after Melesina, a Greek by birth, and Lieutenant-General in the Imperial army, flourished. The degrees were, besides the three of the English system, (4) the Dark Vault; (5) the Scotch Master and Knight's Degree; (6) the Philosopher's Degree; and (7) the Grand Priest or the Spiritual Knighthood. But according to the Freemason's Calendar of 1777 and 1778, the first regular Lodge was that of Perfect Unity, constituted in St. Petersburg in 1771, most of the members being English merchants residing there. In the following year a warrant was issued by the Grand Lodge of England, appointing His Excellency John Yelaguin (Senator) to be the Provincial Grand Master for the Russian Empire, the result being eminently satisfactory to the Craft. In 1783, twelve working Lodges formed themselves into a Grand National Lodge, Bro. Yelaguin being the Grand Master. Under Bro. Von Reichel's guidance the Lodges adopted the Swedish system. In 1790 matters changed for the worse. Divisions arose in the Lodges, things outside assumed a very threatening aspect, the Empress Catharine giving it to be understood by those around her that she did not approve of Masonic meetings. The majority of the

waterpower and agriculture, make it a choice prize for him who can conquer it. Russia is depended upon for two-thirds of Europe's wheat, says a reliable estimate.

The two names which stand out when one studies the history of Russia are those of Peter the Great and Catherine, both of whom reigned in the eighteenth century. They might be classed as benevolent despots. After these came Alexander I, who finally proscribed Freemasonry in 1822; and Nicholas II, who became emperor in 1825. These were followed by the three Alexanders, and last and finally by Nicholas II, who reigned from 1894 until the revolution in 1917, when the Bolsheviks got in the saddle. All of these were despotic autocrats who ruled by force, as witness the famous massacre of Sunday, January 22, 1905, when thousands of unarmed, miserable, hungry peasants attempted to ask of the Tsar some relief and hundreds of them were killed outright by the Cossack guards while thousands more were wounded. The history of Russia in the first World War is well known; how Russia entered the war on the side of the Allies; how in March, 1917, a revolution broke out, and the new government of the All Russian Soviets was formed, going over to the Central Powers. Little by little the present form of totalitarian government developed.

The state religion under the Tsars was that of the Greek Orthodox Christians. The Soviets openly scoffed at religion. At present it appears that all religions are tolerated. The Jews were massacred in certain Russian areas about 1903, one result being that many Russian Jews afterward emigrated to America and elsewhere.

Russia has never seemed to achieve great success in external warfare. In 1904 and 1905, Russia was disastrously defeated in the war with Japan, the echoes of which defeat have not yet ceased to reverberate. Few outside Russia look for her success in her present war with Germany.

We have already said that the past century and more have seen a total absence of Masonic influence in Russia. In no country of the whole world which has professed to have contact with the outside world, has there been

eral. This college professor is not at all friendly to Freemasonry; he is coldly analytical. He does not profess to be a Freemason. He has gotten his hands on some of the exposes of Freemasonry and calls these the Masonic ritual, which they are emphatically not. He does not even know of what the Masonic system is composed; says it consists of thirty three degrees, no more and no less, and the higher degrees control the lower. Where he got his information about the rituals of the Elks, the Odd Fellows, and so forth, we know not. But admitting all of the above, it is really stimulating to read this appraisal of fraternalism in the social picture of our day, and we thought our readers would like to read some pertinent extracts from it also.

Also, we print for the benefit of our readers a frankly hostile paper on Freemasonry in particular. It is the report of a committee to the Lutheran Church in South Africa. It, too, is replete with errors. This document differs from the one referred to above, in that this one, laid before the Lutheran church, will be believed by its readers implicitly and its conclusions concurred in. No amount of correcting or attempting to correct that any person connected with Freemasonry can do, will ever change the opinions of the churchmen who receive this document. The mixture of fact and of error is too insidious to permit successful correction in the minds of readers who have already formed their conclusions. They are very sure that Masonry is wrong, that the higher degrees control the lower, that this is an organization controlled by international Jews, that it gives to its devotees a distorted attitude toward God, that it is not good for the Christian religious denominations, that all over Europe and all over the world, for that matter, it has been a political organization with only a thin veil over its political activities. We who are Masons know the facts and know the report is defamatory to the character of Masonry; but how are we going to show this to those South African Lutherans? Incidentally, it may be well to say at this point that in South Africa the lines of cleavage of the old Boer War have not entirely disappeared. In a recent plebiscite or some other kind of test vote, it

Lodges were accordingly closed, though the Apollo, in St. Petersburg, worked on silently till 1797, and afterwards assembled its members twice a year on the feast of St. John and on the anniversary of its erection. The Lodge afterwards known as the "Crowned Pelican" also held meetings of its members, but without working regularly. Paul I, before he ascended the throne, had shown a favorable inclination towards Masonry, but the Lodges remained closed notwithstanding, until more favorable circumstances seemed to justify their being opened; but, contrary to expectation, a prohibition, some time after, issued against the Craft. This prohibition, as against all secret societies, was renewed when Alexander I became Emperor in 1801. In 1807, application having been first made in the proper quarter, the Lodge of the Pelican was opened, and so rapidly did the members increase in numbers that they separated into three Lodges, namely, "The Crowned Pelican," the "Elizabeth, the Patroness of Virtue," and the "Peter, the Patron of Truth," the operations being carried on in Russian, French, and German.

In the Autumn of 1808, the Directory Lodge "Wladimir, the Maintainer of Order," in St. Petersburg (Swedish Rite) began to work and soon after, two new Lodges working under French warrants were ordered at the instigation of the Government to join this Directory Lodge, Bro. Bober, a Privy Councillor, being the Grand Master from 1811 to 1814, and after him, Prince Muskin Puschkin. In consequence of dissensions arising, owing, it is believed, to the dissimilarity of the two Rites, two Grand Lodges, with the approval of the Government, were constituted, namely, the Astraa in St. Petersburg, and a Provincial Lodge, which remained faithful to the Swedish Rite. According to Polick, there were 23 Lodges under the Grand Lodge of Astraa, while only eleven worked under the Provincial Lodge. In spite of further troubles, Freemasonry continued to advance rapidly in prosperity, when in the month of August, 1822, a decree was issued that all Freemason Lodges should be closed, and no others be constituted. Great as was the grief at the issue of this mandate, it was faithfully observed by our Russian brethren.

THE MONOGRAPH, "THE FRATERNAL SOCIETY IN MODERN LIFE"

We are incorporating in these reviews this year two unusual documents. One is a monograph written by a college professor on the subject of fraternal societies in gen-

FREEMASONRY, TYPICAL FRATERNAL SOCIETY IN THE AMERICAN CULTURAL PATTERN

We have before us a study published last October under the auspices of the University of Missouri, which is obviously made by a non-Mason, attempting to orient Freemasonry in a scientific appraisal of the relation between secret societies and the great American cultural pattern;—that is, the forms and processes of human civilization in this country. The author is Professor Gist. He is interested in the institutional approach to culture. The author makes the following declaration at the outset, and it is quite a true one:

For reasons that are not altogether apparent the social soil of this country has proved most productive of numerous types of esoteric societies. Fraternalism and the notions pertaining to it have penetrated almost every segment of society influencing alike old and young, male and female, rich and poor. In its totality it represents one of the major patterns of American civilization—a vast complex of material and non-material traits which have been woven into a distinctive cultural scheme.

Then he declares that his study “represents an attempt to apply the scientific method in an analysis of esoteric fraternalism. He sets out with the “tentative hypothesis” that “the development of contemporary secret societies is characterized by certain resemblances, * * * * so marked as to constitute fairly uniform cultural patterns,” and these last words constitute a phrase which he defines as “the design which a combination of cultural traits may assume in a given culture,” which he says “may be said to exert a compulsive force in human behavior and personality”,—which is really complimentary admission from an outsider.

His definition of secret societies is:

DEFINITION AND CLASSIFICATION OF SECRET SOCIETIES

Secret Societies Defined—For the purpose of this investigation a secret society may be defined as any social grouping not based on blood relationship which possesses some ritualistic element of secrecy, the knowledge of which is confined to initiated members. While it may be

was revealed that about forty per cent of the population of the province were opposed to the conduct of a war on behalf of England against Germany. There is some overlap between the anti-war group, and those who are hostile toward Masonry. The British inhabitants of South Africa include many loyal Masons of great prominence. The province has District Grand Lodges of England, Scotland and Ireland, as well as of the Dutch. There are many Masons in the British lodges, which have never seen fit to withdraw from the home Grand Lodges and organize a Grand Lodge of South Africa. Other than those of Egypt and of Liberia, there is no Grand Lodge in Africa. So one can see something behind the facts, perhaps. Certain branches of the Lutheran Church, even in America, are known to be hostile to Freemasonry: while other branches as in Scandivania are very hospitable to it. Evidently the anti-Masonic complex has a strong hold on the Lutherans of South Africa.

ology. In a sense, therefore, most of the societies of modern America are religious, or at least quasi-religious, because they are motivated by the idealism of organized religion. But among them are certain orders whose ideas and ideals are so oriented around some religious *motif* as to merit their being accorded a specific classification.

The author thinks the secret society is probably "on the way out". He thus discusses it:

THE RISE AND DECLINE OF FRATERNALISM IN THE
UNITED STATES

Introduction—At the beginning of the nineteenth century there existed in this country only a few thousand members of the secret brotherhoods, including approximately three thousand Freemasons, five or six hundred members of the Tammany societies, and a few members of Phi Beta Kappa. During the century over six hundred societies sprang up or were introduced in the country from abroad, and of these more than half survived. The first two decades of the twentieth century witnessed a continuation of this trend. While there are no adequate data to indicate the actual numerical extent of fraternalism at present, Merz estimated in 1927 that there were approximately eight hundred different secret orders having a combined membership of approximately thirty million persons. Recent years, however, as will be shown, have been accompanied by a considerable decline both in the number of lodges and in membership.

Imported Esoteric Societies—Secret fraternalism in the early days of this country was chiefly an importation from England. Within a decade after the formation of the first grand Masonic lodge in London in 1717 the order had spread throughout the United Kingdom and Continental Europe, and by 1730 had been introduced into the American colonies. The order was readily accepted from the beginning, and despite dissensions within its ranks as well as opposition from non-members it continued to thrive. At the present time there are more than two and a half million Masons in this country and Canada, excluding the members of auxiliary orders who do not hold regular Masonic membership.

In 1745, less than three decades after the founding of the Masonic order in England, the Ancient and Honorable, Loyal Odd Fellows was organized in Great Britain, but it was not until 1819 that the Society was established in the United States as the Independent Order of Odd Fellows. Like the Masonic fraternity, Odd Fellowship flourished on American soil. More than a million persons

a simple matter to formulate a definition so general as to include varieties of social groupings having all kinds and degrees of secrecy, it is not always an easy procedure to delineate clearly the boundaries of "secret" and "non-secret" societies. Organizations oriented around an element of secrecy which comes to have a positive value in and of itself may be designated as secret societies; their identification as a clear-cut type usually becomes an easy matter. To them secrecy is formal and ritualistic, and if not always possessing a preponderant value it is frequently given a place of special importance by the group.

He classifies them, and in the classification only one interests us: "Benevolent and philanthropic societies", which he discusses as follows:

Benevolent and Philanthropic Societies—The well-nigh-universal propensity of human beings to assist their fellows in time of distress finds expression in the benevolent societies so common to the western world. In these fraternal orders not only is the desire for companionship and social recognition gratified, but the members, banded together in a spirit of good fellowship, also find respite from the work-a-day world and assurance of social and economic well being, through humanitarian activities. The organizations combine "social" activities with the task of providing protection and succor to members whose economic status or even existence is jeopardized by the circumstances of life. Here are the Masonic orders: The Knights of Pythias, The Independent Order of Odd Fellows, The Improved Order of Red Men, and other well known societies. Many of them support institutions for members and their dependents, engage in charitable work among the needy and unfortunate, or raise funds for educational and medical services, all the while preaching the doctrine of voluntary and unselfish aid of brothers who are in distress. They are, in brief, cooperative brotherhoods emphasizing the simple virtues so characteristic of the smaller primary groups.

Religious Societies—It is perhaps apparent even to the casual observer that no sharp cleavage ordinarily exists between denominational organizations and secret societies; in their ceremonials and most certainly in their aims and purposes they often show striking similarities, albeit many sectarians are vehemently opposed to fraternal secrecy. The common practice of dramatizing certain scriptural narratives to form a part of the ritualistic work of the order is in itself evidence of the extent to which the ceremonials are tinctured with Christian the-

sent paganism rather than Christianity, have in many instances voiced their opposition to the fraternal orders. Fearing the inroads on Catholic prestige by the rapidly-growing societies, the church ordered Catholics to avoid identification with proscribed fraternities on pain of excommunication. Only a few societies—Catholic for the most part—escaped the disfavor of the Church officials. Certain Protestant organizations have taken a similar stand, although perhaps for somewhat different reasons. The National Christian Association, a militant Protestant organization with headquarters at Chicago, has for many years carried on a propaganda war against all forms of secret fraternalism. The association receives its support mainly from orthodox denominationalists who believe that secret societies are “unchristian.” Among Protestant denominations the Lutheran Church is perhaps the most vigorously opposed to fraternalism. The Ezra A. Cook publications of fraternal rituals were originally distributed as a part of a campaign of opposition against secret orders.

Recent Trends of Fraternal Societies—Throughout the nineteenth century and the first two decades of the twentieth the fraternal system continued to expand. During the 1920's, however, there were indications that the lodges were rapidly approaching the end of their expansionist program. The economic depression beginning in 1929 took a heavy toll in fraternal membership and revenues, but even before the depression there were signs that interest in fraternal societies was tending to lag. The total adult membership of the fraternal societies listed in *Statistics Fraternal Societies*, and annual compendium of data relating to the organizations featuring insurance, was at its peak in 1926, at least three years before the effects of the depression were felt. From 1926 to 1935 the adult membership declined by nearly four million persons, or 36 per cent; after 1935 there was a slight increase, although the membership in 1940 was approximately the same as in 1910.

In 1923 the Improved Order of Red Men attained its maximum membership of more than half a million; by 1940 the number of members had declined to 167,161, or approximately 67 per cent. The 1940 membership of the order was less than the membership in 1904. Similarly, the Knights of Pythias declined 67 per cent in membership between 1923, the year of maximum enrollment, and 1940, and on the latter date the number of affiliated members was only about half of what it was in 1904. During the decade preceding 1940 the membership of the Junior Order United American Mechanics declined by 63 per

in the United States are now members of the Odd Fellow fraternity. These two lodges would seem to have been the models for numerous other societies that have come into existence during the nineteenth and twentieth centuries.

The Morgan excitement is thus treated; the treatment is carried on to the present day with respect to membership trends:

Opposition to Secret Orders—A sketch of the historical development of secret fraternalism is not complete without some mention of the opposition that secret societies, particularly Masonry, received in the early part of the nineteenth century. The occasion for the anti-Masonic movement was the mysterious disappearance and alleged murder of one William Morgan, who had published a book purporting to reveal the secrets of Masonry. Morgan, who had been arrested and placed in jail on a charge of petty larceny, was abducted by his Masonic enemies and nothing more was ever heard of him. More than a year later the decomposed body of a man was found on the shore of Lake Ontario not far from the place of Morgan's abduction. Although no positive identification was ever made of the body, the public assumed that it was the remains of the abducted Morgan. The alleged crime was the immediate cause of a great outcry of public resentment against Freemasonry. Political aspirants, hoping to make capital out of the affair by riding to victory on a wave of anti-Masonic sentiment, fanned the flames of an enraged public opinion. One of the results was the formation of the Anti-Masonic Party, which even went so far in 1832 as to place a presidential candidate in the field. For several years the Anti-Masonic party remained an important factor in state politics, and during this period the growth of the Masonic fraternity as well as other secret organizations was arrested as a result of anti-fraternal sentiment. Much of the opposition to the early college Greek-letter fraternities was probably the result of the resentful anti-Masonic spirit engendered, or at least occasioned, by the Morgan affair. Since the Morgan episode there has been little concerted political action against fraternalism with the exception of opposition to the Knights of the Golden Circle, the Ku Klux Klan, the Molly Maguires, the Black Legion, and a few similar organizations.

But from non-political sources the public has been subjected to a bombardment of anti-fraternal propaganda. Orthodox religionists, convinced of the evil character of secret societies on the grounds, chiefly, that they repre-

tion of lodge activities in a small mid-western city. They write:

"The great days of lodges as important leisure-time institutions in Middletown have vanished. At present (1924), despite the heavy building programs of leading lodges, business men are 'too busy' to find the time for lodge meetings that they did formerly; the man who goes weekly to Rotary will confess that he gets around to the Masons 'only two or three times a year.' Working men admit, 'The lodge is a thing of the past to what it was eight or ten years ago. The movies and autos have killed it.' 'He belongs to a lodge but never goes,' said more than one of the working class wives interviewed."

Ten years after the original Middletown study the Lynds made a similar survey, noting a continuation of the downward trend of lodge activities. "While the lodges still struggle on," the Lynds write, "they appear for the most part to have even less vitality than in 1925. This seems to be especially true of such lodges as the Elks and Masons, whose members are recruited largely from the business classes. For the working groups in *Middletown*, however, they observed what appears to be a renaissance of lodge activities. "For the working class, deprived of Country Club and many other institutionalized social occasions, such as the sorority dances open to the business class, the lodges with their card tables, beer bars, and dances afford a place of meeting one's fellows and belonging that men so situated do not easily give up; and these working-class lodges were reported in 1936 to be 'coming back'."

Whether the recent losses augur a collapse of the fraternal system it is too early to say. For certain specific societies there is fairly clear evidence that the end is rapidly approaching. Others, however, have weathered the storms of adversity fairly successfully and will undoubtedly continue to function for a long time. Some of the fraternal leaders are considering certain structural and functional changes which, they hope, will contribute to the stabilization of the organizations. How successful these adjustments will be in stemming the tide of a declining membership is conjectural; probably much will depend on the character of broad social, political, and economic changes in our own society. Should a totalitarian system displace the existing democratic social order, it does not seem likely that the fraternal system as it is now constituted can find a place in the scheme of things.

cent, reducing the enrollment of that society to the 1906 level. Somewhat more stabilized has been the membership of the Masonic and Odd Fellow societies, the former declining 31 per cent between 1931, its maximum year, and 1940, and the latter declining 38 per cent between 1920 and 1940. These examples, representing a few of the more important societies, are indicative of the general trend of fraternal membership. The following data show the number of members of these organizations from 1905 to 1940, by five-year periods:

YEAR	Masons	Odd Fellows	K. of P.	Red Men	Junior Order U.A.M.
1905	989,176	1,111,634	594,883	355,662	130,977
1910	1,309,697	1,441,403	703,804	475,450	201,897
1915	1,671,427	1,609,096	729,009	495,954	185,581
1920	2,056,596	2,163,611	698,840	460,000*	275,075
1925	3,173,999	1,518,183	857,820	500,000*	325,000*
1930	3,505,233	1,766,032	666,656	381,116	392,580
1935	3,043,473	1,731,553	368,674	227,522	294,430
1940	2,530,678	1,341,670	300,000*	167,161	145,033

* Probably rough estimates of the membership.

It is not within the scope of this study to consider at length the factors responsible for the decline in membership. Economic factors associated with the depression were undoubtedly important, but, as previously noted, there is reason to believe they served mainly to accelerate a trend which had already begun. Such leisure-time agencies as the cinema, radio, daily newspapers, and automobile, not to mention card clubs, luncheon clubs, and sports organizations, have undoubtedly tended to undermine the fraternal system through their wide appeal to the masses. The monotonous, repetitive ritual of the lodge room, in the opinion of one fraternalist, cannot compete with the highly specialized and stimulating offerings by professional entertainers in the moving pictures and on the radio. The Nebraska Fraternal Congress, meeting in 1932, considered the problem of a waning attendance, and proposed to modernize the ritual, reduce the length of the ceremonials, and emphasize drill and public demonstrations as means of stimulating interest. In his biennial report for 1940, the supreme chancellor of the Knights of Pythias called attention to the declining membership of the lodge, stating, as one of the reasons for lack of interest, that "the day for all our fancy signs, salutations, passwords, and similar matters has long since ceased to exist." In *Middletown* the Lynds noted a definite diminu-

structural and functional characteristics. Stevens observes also that the separation of English Odd Fellowship went even farther than the formation of independent Odd Fellow societies, "in many instances giving birth to like organizations but with entirely different names, among them Foresters, Druids, Shepherds, and Free Gardeners." To-day Odd Fellowship in this country is fairly well unified, but in England there are a number of independent branches existing alongside each other.

He makes a curious observation about the government of all such societies:

THE GOVERNMENT STRUCTURE

The System of Representation—Since most fraternities are national or at least regional in their territorial scope it becomes necessary for them to have some plan of control and co-ordination of the various local bodies if any semblance of unity is to be maintained. In their systems and machinery of government the fraternal orders show striking parallels, a hierarchical arrangement not unlike that of the Roman Catholic Church being the commonly accepted pattern. Local or subordinate lodges are organized under the direction and supervision of state lodges, which in turn are controlled by supreme national lodges or councils. But even with this centralization of government the orders tend to adhere to democratic rather than autocratic principles, at least in the matter of representation. State organizations are composed of representatives from the subordinate lodges.

Then there is a chapter on "Fraternal Officials—Their Roles and Titles", in which is the following:

Titles in esoteric fraternities represent symbols of leadership, of prestige, of individual ascendancy. Ordinarily these titles have some symbolic relationship to the organization or to the predominating *motif* of the ritual. Orders of knighthood and other military and patriotic organizations employ knightly or military titles for their leading officers.

And this is followed by a sample of the titles which he found, as follows:

The following is a selected list of secret orders and the names of the ranking official of the subordinate lodges:

Order of the Star of Bethlehem—*Eminent Gr. Commander*
Knights of Columbus-----*Grand Knight*

The author wonders how all of these societies got their origin and popularity. He declares that "undoubtedly the Masonic lodge has provided the patterns for numerous societies", and that the imitative process was an important factor in all that came after its origin. He cites several of them to prove his point:

PROCESS AND STRUCTURE IN SECRET SOCIETIES

Process of Development

Some of the specific facts of history relating to the founding of fraternal orders indicate that this imitative process was an important factor. The modern Woodmen of America, for example, was founded by one Joseph C. Root, who was also a prominent Mason, Odd Fellow, Pythian, and United Workman. The same man was also active in establishing the Woodmen of the World. The founder of the Mystic Workers of the World was G. W. Clendenen, a member of the Masonic order, Knights of Pythias, Modern Woodmen, Maccabees, and Woodmen of the World. Two of the founders of the Knights of the Mystic Chain were Masons. The Knights and Ladies of Security was established by members of the Masonic order, the Ancient Order of United Workmen, and both Woodmen societies. The Grand Fraternity was founded by members of the Masonic order, American Legion of Honor, Royal Arcanum, and Chosen Friends. The Fraternal Aid Union (now the Standard Life Association) was organized by members of the Ancient Order of United Workmen, the Modern Woodmen of America, and the Maccabees. Justice H. Rathbone, a member of the Masonic lodge and of the Improved Order of Red Men, was the original founder of the Knights of Pythias. The Ancient Order of United Workmen was founded by J. J. Upchurch, a Mason. One of the principal founders of the National Grange, Oliver H. Kelly, was a member of the Masonic lodge.

Both Freemasonry and Odd Fellowship, two of the important international fraternities in this country, had turbulent careers during the early days in England. Odd Fellowship alone, according to Stevens, has twenty-seven divisions representing factional splits at one time or another. Indeed, there is some reason to believe that the Odd Fellow fraternity itself was originally a separatist organization. "There is a well known tradition," says Stevens, "that a number of London Freemasons had a difference with their lodge, withdrew, and started another society—a lodge or club of Odd Fellows." Be that as it may, the two orders have evidenced striking parallels in their

other by marital ties or bonds of blood kinship between the members. The most familiar manifestation of this phenomenon is the superior-subordinate relationship pattern between an original nuclear group composed of males and ancillary groupings composed of women or children who are related to the men by marriage or blood. But variations of this pattern occur: some auxiliary organizations admit persons who are unrelated to the members of the dominant societies as well as those who are related; some admit only males who have attained a certain rank in the nuclear societies, or women whose husbands, fathers, or brothers have attained such rank; others are open to members of the central orders who otherwise qualify by their occupational affiliations, their social acceptability, or their interests in certain recreational, melioristic, or military activities.

And he attempts to give the "Masonic Complex". He is not entirely successful, showing that he is in reality an outsider and writing as such. His discovery is as follows:

In this country such societies as the Masonic fraternity, the Independent Order of Odd Fellows, and the Knights of Pythias have become the axes around which rotate numerous subsidiary societies differing in personnel and character but nevertheless bearing a close relationship to the parent organization from which they sprang. Freemasonry alone has at least twenty-five auxiliary societies, not including the numerous Masonic Clubs composed exclusively of members of the fraternity. The following list indicates the character of the various affiliated associations comprising three representative fraternal constellations:

THE MASONIC COMPLEX

Orders of Knighthood:

- Knights Templars
- Knights of the Red Cross of Constantine
- Royal Order of Scotland

Convivial Societies:

- Ancient Arabic Order, Nobles of the Mystic Shrine
- Mystic Order of the Veiled Prophets of the Enchanted Realm
- Tall Cedars of Lebanon
- Egyptian Order of Sciots
- Order of Rameses
- Royal Order of Jesters (Shrine auxiliary)

Modern Woodmen of America	Consul
Independent Order of Odd Fellows	Noble Grand
Freemasonry (Blue Lodge)	Worshipful Master
Knights of Pythias	Chancellor Commander
Ancient Order Mechanics of the World	Illustrious Grand
Benevolent Order of Egyptians	Illustrious Pharaoh
Knights of Alpha and Ladies of Omega	
of the World	Sir Knight Controller
Order of the World	Exalted Ruler
Independent Order of True Reformers	Noble Master
Grand United Order Toussaint	
L'Ouverture (Negro)	Noble Grand Architect
Ladies of the Royal League	Archon
Modern Samaritans	Good Samaritan
Job's Daughters	Honored Queen
Ancient Order of Hibernians	
(Ladies Auxiliary)	Lady Banba
Order of the Golden Seal	Most Excellent Commander
Improved Order of Red Men	Sachem
Ancient Order of United Workmen	Master Workman
U. S. Knights of Liberty	Field Marshal
Ladies of the Maccabees	Commander
Order of Samaritan Knights	Preceptor
Daughters of Mokanna	Mighty Chosen One
United Order of Good Samaritans	Colonial Chancellor
Shepherd's Consistory	Faithful Shepherdess
Order of the Golden Rule	Worthy Councillor
United Brothers of Friendship	Worthy Master
Order of the Eastern Star	Worthy Matron
Tall Cedars of Lebanon	Supreme Tall Cedar
Order of Trench Rats	Golden Rodent
Order of the Blue Goose	Most Loyal Gander
Modern Order of Praetorians	Sublime Augustus
Loyal Order of Moose	Dictator
DeMolay	Master Councillor
National Grange	Master
Stalwart Sagamores of	
the Iron Feather	Most Stalwart Sagamore

It is discovered that there are what are curiously denominated "clusters", which are thus discussed:

THE FRATERNAL COMPLEX

Secret Society Constellations —As an accompaniment of the process of differentiation has come a tendency for secret fraternities to form clusters having as their characteristic pattern a dominant nuclear society and related subordinate groups. These fraternal groupings, or constellations, of secret societies are composed of organizations whose inter-relationships are sufficiently distinctive to set them off from other orders. The secret societies comprising the various fraternal clusters, while differentiated in numerous ways, are usually related to each

We are sometimes inclined to think that the Mystic Shrine is off to itself, but the fact is that it is typical of a large group, which is thus described:

Convivial Societies—Affiliated with a few of the larger fraternal orders, and in striking contrast to the dignity and solemnity which are usually emphasized in these societies, are the organizations providing congenial association for the members. These are the "playgrounds" of fraternalism. Characterized in the main by a spirit of lighthearted camaraderie, and employing, commonly, exotic and bizarre titles, costumes, and rituals, the convivial fraternities offer the escape from the tedium of a prosaic world in their ritualistic fun-fest. But even these societies have their serious features: some of them, as if to find an excuse for their existence, foster programs of social welfare and sponsor various projects conforming to conventional humanitarian principles. Among the convivial fraternities are the Ancient Arabic Order, Nobles of the Mystic Shrine, and its female auxiliary, the Daughters of the Nile, both the "playgrounds" of thirty-second degree Masonry; the Mystic Order of the Veiled Prophets of the Enchanted Realm, the "Shrine" of "blue lodge" Masonry; the Tall Cedars of Lebanon, also a "blue lodge" auxiliary; the Imperial Order of Muscovites, the play group of Odd Fellowship; the Mystic Nobles of Granada, identified with the Knights of Columbus; the Mooseheart Legion of the World and Women of the Mooseheart Legion, affiliated with the Loyal Order of Moose, and the Rough Riders, the fellowship society associated with the Patriotic Order, Sons of America.

The existence of the so-called "higher degrees" is noted and commented upon. It is common to many of them. It is thus described:

STRATIFICATION IN SECRET SOCIETIES

Graduated Membership—One of the distinctions between the esoteric society and the non-secret group is the tendency for the former to effect a graduated plan for admission for the new members who would affiliate themselves with the secret group. "Graduated secrecy," as Simmel was wont to call it, resolves itself into a scheme of admission by a "stepping-up" process known in fraternal parlance as degrees. This graduated process of admission whereby the individual proceeds, as an outsider, to the inner realms of the secret group by means of a succession of steps or degrees may be pictured graphically

Women's Auxiliary Societies:

Daughters of the Nile
Mysterious Witches of Salem
Order of the Eastern Star
White Shrine of Jerusalem
Heroines of Jericho
Order of the Amaranth
True Kindred
Order of Beauceant

Collegiate Societies:

Acacia
Square and Compass
Scimitar
Gamma Alpha Phi
Phi Omega Phi (women)

Juvenile Societies:

Order of DeMolay
Order of Builders
Order of Chivalry
Order of the Rainbow (girls)
Job's Daughters (girls)

Non-secret Masonic Clubs:

National Sojourner's Clubs
High Twelve Club

Honorary:

Order of High Priesthood

He gives a good reason for the existence of the DeMolay and similar groups in the following:

Juvenile Societies—Ancillary to the adult fraternities are the supervised juvenile order's "recruiting agencies" for the adult societies to which they are appended. In these groups the older societies find the best guarantee of stability and endurance, for by proper training and indoctrination the youthful members become converted to fraternalism and prepared to continue their activities in one of the supervising fraternities after they have reached their majority. Juvenile fraternalism has been a fairly recent phenomenon, many of the societies having been organized since 1920. Among the insurance fraternities the juvenile organizations have protective features similar to those of the parent societies.

in a more or less graduated scheme. It is probably true that the Masonic order, taking the country as a whole, carries with it more prestige than any other single order and therefore ranks at the top of the fraternal pyramid. Below this are the Elks, the Woodmen, the Maccabees, the Foresters, the Knights of Pythias, the Odd Fellows, and other similar organizations. The pattern of this pyramidal scheme, however, may vary with the locality according to the historical development of the respective societies or to the type or membership each subordinate lodge or chapter may draw.

THEORIES AND LEGENDS OF ORIGIN

Character and Function of Origin Legends—Among the characteristics of secret societies are legendary accounts supporting the claims to antiquity of origin of the order themselves. In some organizations the origin legends figures conspicuously in the structural framework; in others they play lesser roles. Some extravagantly assert a remote antiquity or origin. Others are more modest in their claims for an early beginning.

It is in discussing origins that we find the greatest caution in this essay: it is admitted that the history of fraternalism begins with the history of Freemasonry, but where that begins is not clearly set forth. Here is the way the history reads:

Freemasonry—Perhaps no contemporary secret society has so rich and so convincing a legendary origin as Freemasonry. While there seems to be a definite tendency for Masons to regard accounts of the historical beginnings of their organization as fiction rather than fact and to give these stories a symbolic instead of a literal interpretation, there are still many who cling with credulity to the highly imaginative narratives whose authenticity they have never questioned. That Freemasonry as it is at present constituted had its genesis in western Europe in the late seventeenth or early eighteenth century is a fact now accepted by all disinterested investigators. But the realities attendant upon the prosaic beginning of Masonry in fairly recent times are probably less convincing to many than the romantic accounts of a supposed antiquity of origin. There is reason to believe that these legends, which give the organization the stamp of antiquity, afford an element of prestige to those who accept them. It is also reasonable to assume that the legendary accounts

as a series of concentric circles, the outermost circle representing the first stage and the inner circle representing the final stage in fraternal membership. In the peripheral zone is the neophyte, the newcomer, the uninitiated, occupying a marginal position between the world of mystery and secrecy which he is about to enter and the "profane" world from which he has come. It is a period of testing, of apprenticeship, and the novice, as yet untried and unproved, is given an opportunity to display the traits which the society deems desirable for complete membership.

But this stratification is not without its value in the unification of the group and the development of *esprit de corps* among the members. The fraternity itself is a sort of miniature open-class social order whose vertical channels are open to those who possess the proper qualities and who by dint of perseverance have shown themselves capable of "rising from the ranks." The higher degrees, then, become an important goal whose attainment means added prestige for those who achieve it and a quickening of the competitive process for those who aspire to such heights. They represent important devices for social control.

And he says dogmatically that Freemasonry consists of thirty three degrees, no more and no less. He does not tell us which are included in the thirty three and which he would exclude. If his dissertation is in other respects no more reliable than in this respect, it is not at all important.

FREEMASONRY CARRIES THE HIGHEST PRESTIGE

The author pays his highest tribute to Freemasonry in the following:

Inter-fraternal Stratification—It has been observed that through the processes of selection and conditioning secret groupings tend to develop into fraternal types which may be differentiated by the character of membership just as individuals may be distinguished from each other by their personality traits. It is reasonable, then, that some form of inter-fraternity stratification should work itself out naturally just as stratification has developed in the more inclusive social order. This inter-fraternity stratification may be thought of as taking the form of a pyramid, with fraternities tending toward exclusiveness ranking at or near the top and others more democratic in their selectivity taking their places below

who take it symbolically. William James Hughan quotes from an early eighteenth century work on Masonry to the effect that "Grand Master Moses often marshalled the Israelites into a regular and general lodge while in the wilderness—King Solomon was the grand master of the lodge at Jerusalem—Nebuchadnezzar became grand Master Mason." Such literal interpretations, even with their highly fanciful and unverified theological trimmings, were probably widely accepted at the time and are still accepted by many Masons.

Other attempts to trace the origin of Masonry to ancient or mediaeval guilds of artisans, while not producing valid data confirmed such beginnings, have no doubt added to the popular belief in the antiquity of Masonry. One writer, W. Ravenscroft, has produced a book in which he attempts to trace the origin of Freemasonry to the Comacines, an ancient guild of artisans on the island of Comacina. After the fall of Rome, he argues, the Colleges of Artificers, or guilds of workmen, migrated to the island of Comacina. From there their influence spread over western Europe and during the Middle ages they formed the basis for the Masonic guilds. When these mediaeval operative guilds finally disappeared their ceremonies and rites were preserved to a great extent in modern symbolic Masonic lodges. Much of his argument is based on the similarities of patterns in weaving, paving, architecture, and material symbols.

The attempts on the part of Masonic enthusiasts to trace the origin of Freemasonry to the ancient Mysteries have been rewarded with the discovery of a number of similarities between the modern and the early societies but no conclusive evidence of any rectilinear evolutionary development. The ancient Egyptian Mysteries, the Eleusinian Mysteries of Greece, the Mithraic Mysteries of Persia, the Adonaic Mysteries of Syria, the Cabiric Mysteries of the island of Samothrace, the Druidic Mysteries of primordial Britain, and the Gnostics of the early Christian era have possessed a number of traits, if rather fragmentary evidences are to be accepted, that are likewise characteristic of modern Masonry. These traits have constituted the bases for origin theories of the most extravagant kinds. Mithraism, or the Persian secret cult of Mithra, has especially been referred to as the Freemasonry of the Ancients. The ritual of interment and resurrection was the feature of a number of the Mysteries, including Mithraism, the Egyptian Mysteries, the Grecian Mysteries, and others. At more than one point do they resem-

represent a form of wish-fulfillment and a type of fantasy-thinking.

It is an interesting fact in this connection that Freemasonry has given rise not to one origin legend but to several. Stevens, a careful student of fraternalism, has reported nine different theories of the origin of Masonry. He says:

Among the various theories as to the origin of modern Freemasonry the following have had many advocates: (1) that which carries it back through the mediaeval stone masons to the ancient Mysteries, or to King Solomon's Temple; (2) not satisfied with the foregoing, that which traces it to Noah, to Enoch, and to Adam; (3) the theory that the cradle of Freemasonry is to be found in the Roman Colleges of Artificers of the earlier centuries of the Christian era; (4) that it was brought into Europe by the returning Crusaders; (5) that it was an emanation from the Templars after the suppression of the order in 1312; (6) that it formed a virtual continuation of the Rosicrucians; (7) that it grew out of the secret society creations of the partisans of the Stuarts in their efforts to regain the throne of England; (8) that it was derived from the Essenes, and (9) from the Cul-dees.

Added to the list is the theory of Le Plongeon, who attempts to trace the origin of Masonry to the ancient Mayas. He presents the hypothesis that the Mayas transported their rites and ceremonies "not only to the banks of the Nile but also to those of the Euphrates, and to the shores of the Indian Ocean, not less than 11,500 years ago." With the numerous Masonic rites which have sprung up, flourished, and frequently died in this country and Europe, it is quite likely that the ten origin theories by no means exhaust the list, and that many variants of these ten exist in different countries and were current at different times.

Of all the origin legends in existence in this country the one which holds that Masonry had its beginnings among the skilled artisans who erected King Solomon's Temple appears to be most widely accepted. King Solomon himself, according to one version of the legend, was the first grand master of the lodge. The legendary events incidental to the slaying and burial of the distinguished artisan, Hiram Abiff, one of Solomon's favorite lieutenants, have not only been dramatized as an important part of Masonic ritual for both the so-called symbolic and the higher degrees but have been accepted literally by many Masons as historical accounts of actual happenings. The Hiram legend has been dramatized effectively for those

man of Solomon, is dramatized at length in the third degree of Blue Lodge Masonry. This legend in its dramatic form may be considered the nucleus of all Masonic ritual, since it appears frequently in the higher degrees of Freemasonry.

The Biblical story of the Good Samaritan has been dramatized and used for ritualistic purposes in the Independent Order of Red Cross, the Modern Samaritans, the second degree of the Independent Order of Odd Fellows, and the first degree of the nights of the Mystic Chain. The familiar legendary friendship of Jonathan and David forms the basis for the ritualistic drama of the first degree of Odd Fellowship. A similar friendship legend, that of Damon and Pythias, is used by the Knights of Pythias. The ritual-drama of the Ladies of the Royal League deals with the Biblical story of Naomi and Ruth. Patriarchs Militant, military auxiliary of Odd Fellowship, builds its ritual around the Biblical figure of "Patriarch Abram", with the scene representing the "Vale of Siddim" in the "Plain of Mamre" just after a terrible battle has been fought. Since the order is military in nature the drama has been duly militarized so as to fit harmoniously into the other features of the organization. The third degree of Odd Fellowship dramatizes the Biblical legend relating to the human sacrifice of Isaac by his father, Abraham.

Dramatic Role of the Candidate—One of the most familiar aspects of the fraternal ritual is the dramatization of the role of the candidate. In the process of leading the novice from the "profane" world into the realm of mystery the individual is usually given a dramatic role which becomes an important part of the initiatory rites. Ordinarily the roles are such as to impress upon the novice certain doctrines or principles which the society seeks to impart and to heighten the person's awareness of his own status of subordination as a newcomer from the outside.

The Symbolic Journey—As a correlative feature of the candidatorial role of stranger or traveller is the symbolic journey so common to fraternal ritualism. It is the usual practice for a member of the order to serve as a conductor or escort on the "journey," which consists of a series of perambulations around the lodge room as a phase of the action plot featured in the ritual. Always these "journeys" are symbolic in nature: they may symbolize a journey through the wilderness, or over the hot sands, or across swollen rivers, or over rough and uneven roads, or in the land of the enemy; they may represent a journey toward a definite destination, or they may, on the other hand, be symbolic of mere wandering in search of "light" or "protection."

ble the symbolic death of Hiram in the Masonic ritual. Many of them taught the doctrine of immortality and the existence of a supreme being, and all of them whose records are available appear to have emphasized the principles of personal purity and morality. Even some of the material symbols appear so strikingly similar to those of Freemasonry today that many have been led to accept these parallels as evidence of a straight-line evolutionary descent. It is very likely, too, that a study of primitive secret societies would reveal numerous similarities which might also be taken as evidence of early origin of Masonry.

There are some interesting paragraphs about the rituals. We quote:

FRATERNAL RITUALISM

Ritualism and Secrecy—Secret societies in general have tended to foster ritualism, and some have rather completely clothed themselves in symbolic ceremonials. These ritualistic activities have many sides or facets; they represent in their entirety a sort of sub-complex, with the various traits, that is, ritualistic acts, dovetailed together into a pattern which, in its broad outlines, appears to be more or less common to fraternal societies.

Ritualism and Drama—It is perhaps no overstatement to assert that all ritual is a form of drama. In formal ceremonials the dramatic features are conspicuously apparent. The dramatic roles, the titles of the "actors", the symbolic themes, the fraternal uniforms, the badges and tokens, the music, the lighting, all transformed the ceremony into a form of pageant which on certain occasions assumes the proportions of an awe-inspiring spectacle. In secret societies these dramatic pageants become an important feature of fraternal procedure, and for many secret orders they constitute the core of the entire functioning organization.

Themes of Ceremonial Dramas—Of the rituals examined for this study the Bible appears to be the most common source of dramatic materials. Biblical legends have been dramatized to suit the purposes of the fraternity employing them and have been woven into the initiatory rituals in a fashion deemed appropriate for the occasion. Freemasonry centers its ritualistic drama on Biblical legends relating to King Solomon's Temple. Whether or not the "Hiramic legend" of Masonry has been the pattern for other fraternal dramas there is no way of knowing except in a few instances in which the copying has been obvious and unmistakable. The legend of Hiram, the faithful work-

been known to return, and if we see you no more in this life we will meet you on the other side of the **Jordan.**" In this particular lodge, however, the "journey" is confined to verbal references.

Ceremonial Death and Resurrection—No consideration of the contents of the ritualistic drama is complete without discussion of the death and resurrection theme. Apparently this motif is much less common in modern secret groups than in primitive societies. Webster observes that "almost universally initiation rites include a mimic representation of the death and resurrection of the novice" and that "the new life to which he awakens after initiation is one utterly forgetful of the old; a new name, a new language, and new privileges are its natural accompaniments." The Mithraic cult according to Pythian-Adams, included, "in common with all others before and since," a symbolic murder of the neophyte and his resurrection as a spiritualized being. Frazer relates that in the rituals of Adonis, Attis, and Osiris the ceremonial death and rebirth of these mythological persons was staged in the form of a dramatization of the myths current at the time.

A modern version of the death and resurrection theme is to be found in the (following): Hiram Abiff, so the legend runs, was the faithful and favorite craftsman of King Solomon. While returning from his labors one day he was attacked by three ruffians, slain, and hurriedly buried near the temple. When his absence was discovered the alarm was spread and Solomon ordered all to go in search of him and the suspected murderers. The dramatized legend in this degree deals with the conspiracy, the violent death and burial of Hiram, the attempted escape of the conspirators and their capture, the finding of the grave, and the "resurrection." In one division, the drama centers around the pursuit and slaying of the assassins themselves.

Strikingly similar to the Hiram drama is the "death and resurrection" of the candidate in the initiatory ritual of one of the modern societies, the Order of Knights of Jerusalem. After the candidate has been commanded to "kneel and pray to God to take you safely through the valley of the shadow of death" he is ordered to the "land of Nod, on the east side of Eden," to seek for the body of his brother. Accompanied by his conductor he finds the "body lying due east and west." The presiding officer approaches and searches for an identification mark on the body. Then taking the hand of the "corpse" and using the

As the drama unfolds, with the novice usually playing the leading role, the members, in their respective parts, explain for his benefit the symbolic content of the "journey" and endeavor to link it up with some moral precept or principal to which they as representatives of the order subscribe. In most instances the "road" is a rough and rugged one; not infrequently material obstacles are placed in front of the blindfolded candidate in order to make his symbolic journey more realistic. Sometimes he is "attacked" by "robbers" or "ruffians," and usually he is challenged by someone who demands to know his mission and perhaps his password.

The details of these symbolic journeys may be exemplified by reference to specific rituals. In the seventh or Royal Arch degree of Freemasonry the candidates are made to travel a "rough and rugged" road from Babylon to Jerusalem. Obstacles are placed in their way, and, blindfolded, they stumble along at a sorry rate as the conductor or "principal sojourner" gives a running account of the Biblical story of the return of the captives from Babylon and adds his interpretations on the symbolic meaning of the "journey." In the second or "Warrior's degree" of the Improved Order of Red Men the candidate is divested of clothing, blindfolded, given a bow and arrows, and started on a "difficult journey" over a rough and treacherous path." As in the Masonic degree the conductor supplies the interpretations and meanings of this bit of drama.

The Royal Purple degree of Odd Fellowship has a similar dramatization. The candidate is referred to as a pilgrim making the journey through the wilderness and in the course of the "journey" (around the lodge room) the candidate is stopped at different stations where he is lectured by different officials on the dangers and pitfalls of the sojourn. As they proceed they hear a clash of arms as if battle were under way; they pass the ruins of a castle; they face an approaching storm; they come to a deep and muddy river and cross warily on its bridge. It is only after the "dangerous journey" has been completed that the candidate is permitted to arrive at his destination—membership in the order.

In the ritual of the Modern Woodmen of America the candidate and his escort take the role of impoverished beggars wandering in the "forest" and in the "city streets." The dangers of the "journey" in the initiation ritual of the Order of the Knights of Jerusalem are impressed on the novice when the "worthy patron" declares that "you are going the road whence no traveller has ever

Sometimes skeletons, coffins, and other objects symbolizing death are employed in the ceremonies. In the Independent Order of Odd Fellows the candidate is shown a scene depicting death while the conductor solemnly tells him that the skeleton "is all that remains on earth of one who was born as you were born, who lived as you now live, who for many days enjoyed his possessions, his power, and his pleasures." In the third degree of the same order the candidate is again shown the symbols of death—a skull and cross bones and a coffin. The Knights of Pythias employs similar methods to impress the novice. When the candidate is ready for the obligation a coffin is brought into the room and placed near the altar. Standing in front of the coffin, he takes the oath of allegiance to the organization, while the "prelate" declares by this vow you are bound until death."

Then there is a discussion of the Obligations, as follows; the reader will note that we have omitted the names of certain societies:

The Fraternal Oath—Conscious of the potency of ritual as a modifier of human behavior and especially as a solidifying influence in group life, fraternalists have employed certain ceremonial devices the obvious purpose of which is to further the cohesiveness of the group by guaranteeing the loyalty and support of the members. One of these devices is the oath or obligation, a phase of ritual that appears to be all but universal among secret societies in this country. The obligation is thus more than a mere verbal promise to protect the secrets and observe the principles of the order; always it involves action—prescribed bodily posture, gestures, formal ritualized expressions. Frequently it is accompanied by prayer, by chanting, or by special lighting effects that add impressiveness to the situation. Ordinarily the obligation is centered on the element of secrecy, and the candidate, now about to be admitted into the mystic circle, is required to give his solemn promise, in the presence of the members, that he will consider inviolable these secrets and under no circumstances betray them. Not only does the novice obligate himself to protect and conceal the secrets of the organization but he also promises to observe the principles of the order, to adhere to its code of moral conduct, to assist a brother or sister in time of distress. While these obligations tend to be fundamentally the same so far as the general pattern is concerned they do vary in some of the details.

"master's grip" the member raises the body in a sort of symbolic resurrection.

This theme is portrayed similarly in the ritual of the United Brothers of Friendship, a Negro order. After the novice is admitted to the initiation chamber he is conducted two or three times around the hall and halted before a coffin. Asked what he desires most, he replies that it is light and help "so that, like Lazarus, I may arise from the dead." Then he is placed in the coffin, carried around the room while a funeral ode is sung and a bell is tolled, and lowered into a grave." At this point one of the brethren inquires if there is any reason why the novice, like Lazarus, should not be raised from the dead, and taking him by the hand with the "third degree grip" says, "Lazarus, Lazarus, come forth." The candidate thus "resurrected" is given the obligation and then conducted through the "valley of death" where he is shown the "carcasses" of those who have "transgressed the laws and betrayed the secrets."

While the resurrection theme appears in only a few of the ceremonial dramas examined, dramatizations of and allusions to death are familiar features of initiation rituals.

These scenes are always symbolic in character, the purpose ostensibly being to impress the candidate not only with the seriousness of the ritual itself but also with the reality of death and immortality. Occasionally other moral lessons are associated with this aspect of the ritual. In the ceremony of the Ancient Order of the Nobles of The Mystic Shrine the candidate is placed in a coffin and the "potentate" informs the "nobles" that it now becomes our duty to deposit the result of our vigilance in the tomb, a fit abiding place for the remains of the unfaithful." Similarly, a funeral scene characterizes the ceremony of the National Associated Clans. After the candidate has been properly lectured on patriotism in the first degree he is placed in a coffin draped with an American flag and carried in a procession around the room to the "grave," where a funeral eulogy is delivered over the "body of the unknown soldier" by one of the officers representing "General Putnam." In the third degree the guards enter the room carrying the "dead body" of Ferguson, the Tory traitor killed at the battle of King's Mountain. The guards propose to hang the traitor's body as a warning to all "bloody tories," but are told by their leader that he is already sufficiently disgraced.

her solemn obligation, so help me God and keep me steadfast." In the event of violating his obligation the novice in the Order of the Golden Rule asks that the "divine power" bestow upon him the punishment merited by his "evil action" and that all men may know of his "traitorous, contaminating influence." In the Benevolent Order of American Scouts, a supervised juvenile organization of a patriotic nature, the candidate is given an obligation which concludes with the following self-threat:

"And should I fall so low as to violate this part of my solemn and binding obligation may I be denied the fellowship of men and driven to the haunts of the loathsome reptile, or perish in the sands of the desert and be forever spurned and despised by all worthy scouts and citizens, driven from cover to cover as the renegade who betrays his kind."

The fraternal oath for each of the first seven degrees of one order contains the self-threat feature. Says the novice:

"All this I most solemnly and sincerely promise and swear . . . binding myself under no less penalty than that of having my throat cut across, * * * So help me God, and keep me steadfast in the due performance of the same."

The ritual prescribes not only the exact wording of the obligation but also the acts of the novice in taking the oath as well as the members in administering it. In most instances the candidate is conducted to the altar in the center of the room and is commanded to kneel in front of it as he takes the obligation. The Masonic ritual, for example, requires that the novice kneel before the altar on his "naked left knee," his left hand supporting the Bible, square, and compass, his right hand "resting thereon." In the Ancient Order of Foresters the candidate, kneeling before the altar for the obligation, is required to place his right hand on his heart with his index finger pointing upward. Similarly, in the Knights of the Loyal Guard, the novice before receiving the oath at the altar, grasps the standard of the American flag with his left hand and places his right hand over his heart. In the Independent Order of True Reformers he places his right hand on the open Bible at the altar, his left hand on his heart, and with his head "bent slightly" receives the obligation. The ritual of the Improved Order of Red Men requires that the novice place his left hand over his heart and extend his right hand "toward heaven, palm outward."

While numerous examples could be given of fraternal obligations the ceremonial promises of the candidate in the initiatory rites of the Knights of * * * may be adequate for illustrative purposes. The * * * obligation follows in part:

"I . . . solemnly promise . . . that I will always, to the extent of my ability, relieve a worthy knight in distress, endeavor to warn him of any danger which I may know to threaten him or his family, and to aid him whenever and wherever I may be convinced that he is in need. I further promise that I will never by any act of mine, voluntarily disturb the domestic relations of a brother Knight; but that, so far as possible, I will protect the peace and purity of his household as I would my own . . . I further promise that I will be faithful to my financial obligation to the order; that I will cheerfully and promptly pay all dues and assessments levied by lawful authority and that I will not permit myself to be suspended or expelled for disregard of this law if within my power to prevent. I further promise that I will obey the orders of this lodge, of the grand lodge having jurisdiction over it, and of the supreme lodge of the Knights of * * * of the World, and the official mandates of the executive officers thereof. To the faithful observance of this obligation I pledge my sacred word of honor. So help me God, and may He keep me steadfast."

The Self-Threat in Fraternal Obligations—One of the familiar aspects of the fraternal oath is the self-threat, a device ostensibly used to impress upon the candidate the seriousness of the obligation and the necessity of observing it. In order to produce the proper psychological effects some obligations have included, as part of the oath, threats that are terrifying and revolting, at least to the candidate who is more credulous than critical. Not all secret societies employ the self-threat device in their obligation, but enough of them do make use of it to make it a rather important phase of fraternal ritualism. The Ancient Order of Mechanics of the World apes the older ritual by having the candidate take an oath binding himself "under no less a penalty than to have my throat cut across from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark". Similarly, the Ancient Order of Daughters of Jerusalem gives the candidate an oath in which she obligates herself "under no less a penalty than to have the cross stamped into my breast and on my forehead, and that I may be branded throughout the globe as one who has wilfully betrayed her trust and shamefully violated

proach the mysterious ceremony." In the Ancient Arabic Order Nobles of the Mystic Shrine the candidates are conducted to the "purifying cavern" where they wash their hands in innocency, cleansing themselves of the snares of sin and vice that may have surrounded them." The Ancient Arabic Order of Daughters of the Sphinx requires that the candidate perform a ceremony of ablution by washing her hands in a bowl of water to "symbolize the purification of the heart." A similar rite is performed in the Order of the Amaranth. In the patriarch's degree of the Independent Order of Odd Fellows the high priest, the junior warden, and the candidate wash their hands together while the high priest repeats the following prayer: "Blessed Lord, who has taught us to wash our hands in pure water, may our hearts be as pure as the water with which we cleanse our hands."

It is not the purpose of this discussion to consider at length the practices of primitive and ancient secret societies but rather to mention these ordeals as a sort of prelude to a more extended consideration of similar features in modern societies. In this country there appears to be a tendency toward the refinement and symbolization of these primordial rites. Contemporary American secret societies have preserved these ordealistic features partly as a means of testing the candidate's suitability for full membership in the order, although this is probably not so significant, and partly as a device for indoctrinating the novice with the cardinal principles of esoteric fraternalism.

It seems to be the general custom for the ordeal to be employed in the form of a symbolic drama, with the neophyte, as previously noted, playing the role of an untested or unconfirmed outsider—perhaps a spy, an enemy, a stranger, or some hypothetical or mythical personage not yet admitted to the inner circles of the secret order. Usually he is given a test of loyalty or fortitude, or is subjected to some humiliating or disconcerting experience: but these ordeals, while sometimes no doubt quite terrifying to the credulous and shrinking novice, are seldom if ever as excruciatingly painful as they are in the case of primitive initiations. Instead, the ceremonials serve to produce appropriate responses and attitudes through symbolic dramas rather than through sheer pain and punishment. Frequently the ordeal assumes the character of a threat which, in its practical aspects at least, probably serves as a means of guaranteeing the fraternal regularity of the members and therefore in maintaining the integrity of the group.

Instead of the initiate being subjected to experiences aimed to test his physical and nervous stamina he becomes

The preceding examples should be sufficient to indicate the nature of these ritualistic acts associated with the obligation and the general pattern to which they conform. These acts themselves reflect the religious, or at least quasi-religious, character of many secret societies and the influence of strictly religious organizations and practices on the esoteric orders. From one point of view, at least, ritualistic behavior having a religious nature is illustrative of the way in which culture patterns of different organizations are adapted or fitted to each other to form a harmonious whole.

The Oath of Secrecy—The most conspicuous aspect of the ritualistic obligation, as noted above, is the formal promise to keep inviolate the secrets of the order. But a simple promise is not enough; the obligation ordinarily states specifically the conditions of secrecy: the candidate must not write, print, or impart verbally any of the secrets relating to passwords, ritual, or other secret features. These are the supreme taboos of secret fraternalism. To make them more compulsive for religious-minded persons the name of the deity is usually associated with the obligation, the candidate promising "in the presence of Almighty God" to conceal the secrets and observe the practices of the order which he is entering.

The author of the dissertation is not at all scholarly in his handling of the fundamental basis of all initiations, considered historically and philosophically; he has obtained somewhere some spurious or obsolete rituals, and what he sees in them is about all that he knows. He should have been told that the basis of all initiation consists in the burial of the old nature (symbolically represented) and the resurrection of a new nature, or resurrection with solemn lessons that make their impact on the candidate.

His discussion at length goes to the ceremonies, as follows:

Ceremonial of Ablution—The ceremonial washing of hands is noted in a few secret orders. In some societies the candidate is required to perform the ceremony during the initiation; in others one or more of the members perform the symbolic rites. One of the initiation requirements of the Knights of the Mystic Chain is that the novice wash his hands in a bowl of water as a symbol of the cleanliness and purification "with which he will ap-

on being a brave man. This same burlesque branding constitutes a part of the initiation of the Order of Lone Star Sovereigns. In the ceremonial drama of the United Brothers of Friendship the novice is required to "eat grass" as a mark of humility.

The candidates in another order are subjected to what is known in * * * * parlance as the "test of courage". During the preparation of the candidate he is told that "should an unfortunate disaster come we are in duty bound to honor and protect those who are left near and dear to you". Blindfolded and with hands tied behind him, he is started on the "journey over the hot sands" with the warning that "those who die in faith will be resurrected in glory". As he goes around the room he is punched and beaten with sabers, and during the course of the ceremonies he is subjected to humiliating and embarrassing experiences that border on the burlesque.

In the third degree of the Knights of Pythias the novice is given the "test of steel." A wooden board, with spikes of steel driven into it, is shown the candidate, and he is told that he must jump barefoot on to it. While the candidate is being placed on improvised steps to take the "test of steel" another board containing "rubber nails" is substituted for the one of steel. This "test", like that of the Shrine, is devoid of much of the dramatic action and seriousness characterizing other rituals. One college fraternity at the formal initiation sets the novice to work on a mathematical problem which cannot be solved. After he has labored with it unsuccessfully he is escorted upstairs and left in a room alone an hour before the second part of the ceremony is started.

Appropriate noises and confusion frequently accompany the rites, and special lighting effects are often produced to add impressiveness to the ceremony. In the seventh degree of Freemasonry, for example, the "narrator" relates a Biblical story found in Chronicles. When he comes to the description of the slaying of two young men by the Chaldees the members in the room imitate the noise of battle by stamping, yelling, groaning, clashing swords, overturning benches and chairs, and creating a bedlam in general. Then the candidates are attacked, bound hand and foot, and carried into the preparation room as "captives taken at the siege of Jerusalem." The United Brothers of Friendship uses similar noise effects. As the blindfolded candidate in the first degree is being conducted around the room, artificial thunder and lightning are produced, chains rattle, and members groan, the noise becoming a sort of prelude to the ritualistic ordeal to follow.

the center of a dramatic episode which ordinarily involves little or no physical endurance. He is made to play a role to become a participant in a sort of truncated ordeal. In the following pages concrete data are provided for the rituals of a number of societies to illustrate the ordealistic ceremonials as they now exist. These symbolic ordeals are usually built around "spy" or "intruder" situations and tests of fortitude, loyalty, courage, or character. Frequently they include "attacks" by "robbers" or others, with lighting and noise effects designed to give a touch of reality to situations that might otherwise lack this quality.

Ceremonial Ordeals in Modern Fraternal Orders—A unique feature of the ordeal is found in the following: The candidate enters the initiation chamber and is addressed by the officer who tells him that he has a "rough and rugged path to travel, beset with ruffians, if not with murderers." Then the candidate is blindfolded and is conducted around the room. On his "journey" he is roughly seized by a "ruffian" who demands of him the secrets. The novice is then dealt a blow on the head and pushed backward into a canvas held by other members. As he lies prostrate on the canvas he is supposed to typify death.

Again in the fourth degree of the same order a similar "fidelity test" is given to the candidate. As the members, representing workers, march around the room they stop at a latticed window, behind which is sitting the senior grand warden, and extend their hands as a "sign of receiving wages." When the candidate thrusts in his hand he is seized and accused of being an imposter. The penalty for this, he is told, is "to have his right hand struck off" unless sufficient reason is given for the act. He is then tested in the symbols, and if he passes the examination satisfactorily he is told that the punishment will be remitted, but only after he is given a severe reprimand.

It is a common procedure in the ritualistic ordeal to attempt to frighten or humiliate the candidate. As the foregoing illustrations indicate, he is frequently "attacked" by members impersonating vicious characters. Often he is accused of being an imposter, a spy, a trespasser, or an enemy in general, the usual punishment for this being death. Occasionally, however, the ordeal is physical in nature, although the "tortures" are usually fictitious rather than real. In the initiatory rites of the Modern Woodmen of America the candidate is "branded" so that "in case of death the body can be identified." But the "branding" consists merely in pressing a piece of ice against the candidate's naked back. If he does not flinch he is congratulated

each other, for it must be realized that in their totality these provide a common pattern of behavior as well as an emotional experience for the members. The altar, for example, is a symbol which may be seen in its relation to other symbols and to the ceremonial activities of the orders. By the same token passwords, handclasps, and even names or titles become symbols which are organically related to other symbols of the group and to the ritualistic activities of the members. At the same time they have a definite psychological significance in that they represent foci of attention and thereby tend to elicit a similar psychic response.

The symbols logically fall in a two-fold category, group symbols and personal symbols, and each of these categories may again be subdivided into material and non-material symbols. Group symbols are those objects which are the exclusive property of the group and are not identified with any single personality. The altar, the Bible, the cross, handshakes, passwords, colors, and certain emblems are illustrative of such group symbols. Personal symbols are those objects which are invariably identified with individual members and may be illustrated by fraternal titles, distinctive regalia, and badges.

The Symbolism of Light and Darkness—A noteworthy feature of fraternal ritualism is the notion of light and darkness as it is employed symbolically in the initiatory rites of modern societies. With the lines being sharply drawn between members and non-members, or, as imaginative fraternalists might say, between the members of the mystic realm and those of the profane world, it is easy to understand how the traditional symbolic idea of light and darkness could be woven into the ceremonialism of secret societies. The novice, say the ritualists, is a stranger wandering in darkness and seeking light; and as he is conducted from the outer world into the realm of secrecy his journey, as well as the experiences encountered on it, is simply a part of the process of finding "light." In fraternal lore, then, light comes to have a positive and darkness a negative value.

Throughout the rituals of the various Masonic degrees the concepts of light and darkness have an important place, and the symbolic allusions to them are sometimes reinforced by artificial lighting effects. At the beginning of the * * * degree, when the candidate is brought into the room for the first time, the "master" inquires, in ritualistic manner, who is seeking entrance, the escort replying that it is "Mr. —, who has long been in darkness and now seeks to be brought to light." After

Burlesque Ordeals —One pattern of the ceremonial ordeal in modern secret societies is the "mock initiation", designed to provide merriment for the members through the humiliation and embarrassment of the novices. The burlesque, however, is in the most instances an extra-initiatory rite and is usually followed by a serious initiation in which the initiate is expected to be impressed with the dignity, the virtues, and the importance of the society of which he is in the way of becoming a member. Much of the fraternal "horse play" becomes mere verbal chaffing and make-believe threats: "riding the goat" in most fraternities is confined to pre-initiation bantering indulged in for its psychological effects on the initiate.

In some fraternities, however, the mock initiation is a very realistic thing, and the novices are subjected to humiliating and painful experiences by the older members who appear to derive a sadistic delight from watching the initiate's reactions. Forcing the candidate to jump barefooted from a chair on to a board with rubber "nails" protruding, to eat or drink from a receptacle whose contents are suggestive of human excretion, to ride a bucking hobby horse or "goat"; compelling the novice to visit a cemetery at night and match gravestone dates with names; requiring him to walk or crawl over electrified springs; tossing him up and down in a heavy canvas; beating him to see how much pain he can endure—these are some of the practices that are features of mock initiations in certain secret orders.

Fraternal Symbolism comes in for discussion. Again the author is not well versed, nor scholarly. He merely discusses his subject in objective fashion. Here is a part with certain names obliterated and parts abridged:

FRATERNAL SYMBOLISM

Character of Fraternal Symbols —Secret societies like other institutionalized social groupings have their own distinctive symbols which function significantly to integrate the sentiments, interest, and activities of the members. Since *esprit de corps* and solidarity appear to be more necessary for the existence of secret than of most non-secret societies it is reasonable to expect that symbols should play an important unifying role in these groups. To describe these symbols and indicate the extent of the patterning process among secret orders is the problem of this chapter.

It is well to emphasize that the symbols of secret orders should be viewed in their functional relation to

lizing in all instances the watchfulness of the Almighty. In the Ancient and Illustrious Order of the Star of Bethlehem the presiding officer, in his lecture to the candidate at initiation, remarks that "the all-seeing eye reminds us that a just God watches over us at all times. It also teaches us to watch over our conduct and be circumspect about our actions." During the course of initiation in the Order of Amaranth the lecturing officer refers to the symbol of the all-seeing eye, saying that it "reminds us of Him whose eye is ever watchful and who in His own good time will give to us His beloved peaceful rest." Similarly, the Independent Order of Foresters, the Ancient Order of United Workmen, the Knights of the Mystic Chain, the Knights of Jerusalem, and the Independent Order of Good Templars refer to this symbolic object as the eye of the Almighty, while the Independent Order of Odd Fellows refer to it as the "eye of omnipotence ever upon us; that all our work, thoughts, and actions are open to his view."

There remain three chapters in the dissertation. The ninth chapter deals with the following matters:

SELECTION AND CONTROL OF MEMBERS

Manner and Basis of Selection

Social Consequences of Selection.—If secret societies maintain any semblance of solidarity and preserve the prime tenets to which they are committed, there must be a rather rigorous selection of members whose philosophy and behavior are in accord with conventional fraternal principles. A brotherhood or sisterhood torn by factional dissensions in moral matters, or by political, philosophical, or religious conflicts, would hardly be able to function efficiently, to maintain its secrecy, or perhaps even to survive at all. Therefore a membership homogeneous in at least certain philosophic and ethical matters becomes, from the standpoint of fraternal unity, not only a desirable thing but an actual necessity. This applies also to matters of sex, race, and nationality. While there has been a tendency for fraternal orders to ignore sex differences and to attract a "mixed" membership, racial lines are rarely crossed. Even the cultural distinctions manifest in differences in religion and nationality become the basis for selection and rejection of members in many orders. To insure the unity that they desire and to make possible harmonious relations between the brothers and sisters, fraternal organizations in their recruiting activities stipulate fairly exacting requirements for the new members.

the obligation has been given the master asks the novice what in his "blind condition" he most desires, to which question the novice is instructed to answer that it is light. Then replies the master:

Light being what you desire, you shall receive it. Brother senior deacon and brethren, stretch forth your hands and assist me in bringing this brother from darkness to light in Masonry. . . . God said, "Let there be light" and there was light. In solemn commemoration of that sublime event I, in like manner, Masonically declare, "Let there be light."

There are naturally, variations in the allusions to light and darkness. In the Independent Order of Odd Fellowship the candidate is received as a "man in darkness and in chains." After the death scene the novice is again blindfolded and the presiding officer orders the conductor to "restore him to light and liberty." The ritual of the Order of the Golden Seal has a similar allusion to light. When the candidate enters the rooms he is presented as a "stranger wandering in darkness and seeking guidance and protection." At the conclusion of the initiation the blindfold is removed and he is told that he has been rescued and brought from darkness to light. In the Ancient and Illustrious Order of the Star of Bethlehem the candidate in the "Pilgrim degree or Rite of Light" is informed that he is in a "state of semi-darkness" and and that his "further progress in this degree will symbolize the wanderings of the ancient pilgrims in search of light." He is then introduced as a friend from the "outer world" journeying in search of light." The candidate's lecture in the Knights of Pythias and the Order of the Amaranth is also based upon the theme of light and darkness.

In order to add a touch of realism to the symbolism of light and darkness, artificial lighting and sound effects are commonly produced. Usually the initiation chamber is darkened, or the lighting is manipulated in such a way as to produce the desired effects. More common, however, is the practice of blindfolding the candidate before or during the initiation, the darkness produced by the "hoodwink" being symbolic of his spiritual state of darkness before he is admitted to the secret realm. Along with the practice of administering the obligation or oath the rite of blindfolding the novice is one of the most common features of ceremonial patterns.

The All-Seeing Eye—A few of the orders have as a symbol the "all-seeing eye". Like some of the other symbols this object has a religious significance, symbo-

ternalists of non-Catholic societies. Furthermore, the Catholic Order of Foresters excludes all individuals who have not "complied with their regular Easter duty during the last preceding Easter time, or, if such time has expired, have not approached the sacraments since that time." The application for membership in the Knights of Columbus includes the following questions:

1. Are you a practical Roman Catholic?
2. What is the name of your Parish Church?
3. Did you perform your last Easter duty?
4. If not, when did you last receive Holy Communion?
5. If not, did you ever before apply for membership in this order?
6. Are you a member of any secret organization?
7. Do you agree with the position of the Church (Encyclicals of Popes Leo XIII and Pius X) in its condemnation of socialism as a philosophy and as an economic system?

Recruiting Techniques — Variations in the manner of recruiting and selecting new members are found in different fraternal societies. The Masons have the tradition that no person is ever asked to join the order. On the contrary, he must of his own volition apply for membership, and if he can find two or more regular members who are willing to vouch for his worthiness, his application may be considered by the body in formal session. Most societies, however, are not so exclusive. Such orders as the Druids, Maccabees, Moose, Eagles, Junior Order United American Mechanics, Royal Neighbors, Praetorians, Royal League, Woodmen of the World, Independent Order of Foresters, and others of a similar hue make a special effort through advertising and publicity to attract new members to their ranks. So marked is this tendency that the *Fraternal Monitor* and the *Fraternal Age*, trade journals, become veritable advertising compendiums for the fraternities to which they cater. "Reasons why you should be a member" or similar phrases characterize much of the leaflet literature sent out by these orders in their pamphleteering campaigns to increase their membership.

His next, or tenth, chapter, begins as follows:

DOGMA AND DOCTRINE IN SECRET SOCIETIES

Secret societies like other social institutions usually emphasize the conventional moral and ethical values of the larger social order of which they are a part. They be-

These principles of selectivity as they are put into effect function toward the end of producing a homogeneous type of personnel. It is noted in another chapter that secret societies tend to run to types which in many instances may be distinguished from each other even by casual observation. The Elks, for example, appear to attract a type of membership rather different from the Masons. These types are even more apparent among fraternities whose members possess distinct racial or cultural characteristics. There are fraternities for Negroes, for Jews, for Swedes, for Poles, for Norwegians, for Chinese, and for other racial and cultural minority groups.

In order to preserve the racial purity of its membership the Independent Order of Odd Fellows specifically excludes individuals not belonging to the "Caucasian race." As in the case of other white societies, Negroes are not eligible to membership. Indians, including those of only one-quarter Indian blood, are excluded. Even a person whose mother is one-quarter Indian and whose father is a white man is ineligible. A native born Hindu cannot gain entrance into the society unless he can prove that he is of the "pure white Caucasian race." Chinese, Polynesians, Japanese, and Arabs, including those of mixed parentage, are barred from membership. The son of a white man and a Mexican woman may be admitted provided the mother is a Caucasian woman; "descendents of the Aztecs are not white and consequently not eligible." Syrians, however, are considered "white men" and are therefore entitled to membership.

Religion—While differences in religious qualifications of members are apparent among secret societies, the orders are virtually unanimous in one requirement, namely, the belief in the existence of a "supreme being."

Most societies having a Protestant membership tend to be non-sectarian in character and make no requirements of their members other than to demand a belief in God.

Catholic fraternities tend to be less militant in the expression of their ideologies but usually more specific in the religious qualification and affiliations of their prospective members. Societies operating under the aegis of the Roman Catholic Church—the Knights of Columbus, the Ancient Order of Hibernians, and the Catholic Order of Foresters, to mention a few,—admit only "practical Roman Catholics" to membership. Catholic orders exclude from membership all persons who are members of other organizations condemned by the Roman Catholic Church. And since the Church does not sanction secret fraternities outside the sphere of its influence and control, this requirement automatically excludes fra-

Religion—The prevalence of the God-concept among secret societies of all kinds is a phase of the cultural patterning. The notion of God, particularly a personal or anthropomorphic God, is an important part of the culture of the western world; therefore it is logical that secret societies, reflecting as they do the major features of the culture to which they belong, should include within their ideological framework the conception of an all-wise and all-powerful deity. To deny the existence of a Supreme Being is to exclude one's self automatically from the mystic realms of fraternalism because belief in a God is the first prerequisite for membership. "God is the eternal, omnipotent, immutable wisdom and supreme intelligence and exhaustless love," writes Pike in stating the "ten commandments" of Masonry and in so doing probably states fairly well the conception of God entertained by most fraternalists. "Elkology," philosophizes a member of the Elk fraternity, "not only contains the theory of a God but the new application of his existence." But while a monotheistic conception of God is all but universal within secret fraternities, many organizations profess to be creedless and non-sectarian in character. The Masonic order, for instance, requires that members believe only in God; otherwise the brands of theology to which they subscribe are of no official concern to the fraternity.

In certain Protestant circles of this country there has been a traditional apprehension of Catholic domination. The fear of a Catholic hegemony in political affairs or Jewish domination in economic matters, the fear of ecclesiastical interference in the administration of public education, and the fear of unrestricted immigration largely because of its significance to religious control are undoubtedly important factors in determining the doctrines of many societies whose members are thoroughly Protestant in their faith.

Much the same position is taken by the Junior Order United American Mechanics, a "nativist" society which claims to be "an independent, secret, native American, patriotic, beneficiary organization." In the "declaration of principles" it states its religious position and by implication if not by explicit assertion declares its hostility to the Roman Catholic Church:

... We declare it to be a fundamental principle of free government that every citizen possess the liberty of worshiping God according to the dictates of his own conscience, and pledge ourselves to assist in protecting all in the exercise of that liberty, but we are unutterably opposed to and will most strenuously resist the interference

come, therefore, bulwarks of the *status quo*, conservers of traditional morality, transmitters of existing social values. For this reason they tend toward conservatism, frequently toward a reactionary position, but seldom toward radicalism. As repositories of what some prefer to call "bourgeois morality" they seek to inculcate and perpetuate the so-called virtues of honesty, unselfishness, loyalty, piety, chastity, patriotism, and friendship, and the members, in solemn ritualistic pronouncements, give lip-service to the prevailing fashions in thought and action. They are, in brief, morality institutions. Their dogmas and doctrines, dramatized and reinforced by ritualism, become the *sine qua non* of their very existence.

It is the purpose of this chapter to indicate the nature of the doctrines and philosophies of representative fraternities and to show to what extent this phenomenon conforms to a common cultural pattern. An examination of the rituals and other literatures indicates that the fraternal doctrines are concerned chiefly with the following objectives:

1. Mutual aid and brotherhood
2. Patriotism
3. Race purity
4. Religion
5. Sexual morality
6. Temperance
7. Social reform

Speaking before a national convention of the Benevolent Protective Order of Elks, Michael F. Shannon, newly-elected grand exalted ruler of the order, called upon his brethren to mobilize into "shock troops" and to wage a relentless warfare "until the Red forces of Communism are exterminated from the land." He said:

The time has arrived in America when the issue is "Shall it be the Stars and Stripes of the United States, or shall it be the Red flag of the Communist Internationale?" Will you, my brothers, join with me in a dedication of this order and its every lodge to a year of militant patriotism?

Scattered throughout every section of the land are groups who regard themselves as members of combat forces, prepared and anxious for the ultimate of violence, a violence which they hope to bring about by mob excitation.

To the harangue and propaganda of the gutter Communists have been added the voices of teachers in schools and high schools and colleges—a small percentage of the whole, but great in the aggregate and constituting the most vicious influence in American life today.

needy members. In terms of fraternal history the 30-year period centering around 1900 might be designated the era of home building. Since 1920 very few homes have been established, though numerous institutions already in existence have been expanded and improved. There are at the present time between 190 and 200 fraternal homes and hospitals in the United States, and a careful estimate of the number of residents of these institutions would be around 25,000. Among the guest residents are included aged members or wives of members, dependent children entitled to assistance by reason of parental affiliation with a fraternal organization, and physically incapacitated members in need of medical or therapeutic treatment. In practically all instances the institutional facilities are available only to members or their dependents.

The trend of events in recent years has occasioned numerous changes in the functional character of fraternal orders, particularly in economic matters. The increasing importance of insurance has tended to alter somewhat the structural patterns of societies sponsoring this form of activity. It is a fairly common observation that the societies featuring insurance have tended to minimize the element of secrecy and ceremonialism. Certain organizations, as previously noted, are primarily mutual life insurance companies, rituals and other fraternal features being utilized as promotional devices in the selling of insurance or similar benefits. Indicative of the shift in emphasis are the changes in names of some of the fraternal organizations. Thus the Fraternal Aid Union has been changed to the Standard Life Association, the Supreme Tribe of Ben Hur is now the Ben Hur Life Association, and the Brotherhood of American Yeomen has become the Yeomen Life Insurance Society. An official of one fraternal society expressed the personal opinion that the organization which he represented had no particular need for the rituals, but that printed rituals were still furnished local lodges which requested them. It is probable, however, that the majority of fraternalists still observe the secret ceremonials on the occasions of lodge meetings, even though those ceremonies have lost much of their meaning and emotional content.

The majority of institutions have been erected by four organizations not furnishing insurance as a special feature. These include the Masonic order, the Independent Order of Odd Fellows, Eastern Star, and Knights of Pythias, which are responsible for at least three-fourths of the institutions.

of any Church, of whatsoever name or nature, with the temporal affairs of our country, or the union of Church and State under whatsoever guise.

We recognize the Bible as the foundation of both moral and civil law, and believe that it should be read in our public schools, not to teach sectarianism but moral excellence.

We would place a flag upon and a Bible within every public schoolhouse in our land, that all might learn these to be a beaconlight in every storm which may threaten our destruction.

Catholic societies have evinced less militancy in their formulation of theological and religious principles, if their formal assertions are to be taken as evidence. Catholics are ordinarily forbidden by the Church to associate themselves with non-Catholic societies, and as a result of these limitations on their actions there have grown up within the sphere of influence of the Roman Church a number of secret orders bearing the unmistakable imprint of the Catholic faith. The allegiance of the Knights of Columbus to the Roman Catholic Church to which its members must perforce belong is indicated in the following excerpt from the ritualistic lecture:

"As Knights of Columbus you must be leaders. You are the sons of the old Mother Church, who is the divinely appointed mother of men. Study her; learn her ideals, her God-given means of saving the world, and as laymen be missionaries in every walk of life. We must assist our clergy in their laborious work of saving souls. They are our spiritual guides and leaders. We must become leaders of the world, under their direction, and bring to this sad earth the kingdom of God and the brotherhood of man. All must be united in one grand glorious band of humanity under the one Mother Church. Remember, brothers, that the Church alone has the truth of God. We are her children. We must spread the truth. We have been given this blessing. As Knights of Columbus we shall learn how to bring it to the whole world."

Finally, the institutional work of the societies is reviewed. It is admitted tactitly that this is the crowning achievement. This admission is couched in part in the following words:

Home for Dependent Members—In view of the emphasis placed on the principle of brotherhood and mutual assistance by fraternalists, it might be expected that some visible application of their ideological convictions would be made. Accordingly, no little effort has been expended in the development of charitable institutions to care for

ternal societies having insurance and other contractual provisions appear to be having less financial difficulty in maintaining homes than are some of the strictly benevolent societies such as the Elks, Odd Fellows, and Masons. Most of the insurance organizations maintain a single institution or two at the most, and can therefore draw on their rather extensive financial resources to support the charitable enterprises, which, as we have previously noted, may be used profitably for advertising purposes. Administrators were frank to admit to the writer, when he visited a number of institutions in the Middle West in 1938, that some of the fraternal societies are having increasing difficulty in raising funds for the maintenance of their homes. This difficulty is undoubtedly due in great part to the decline in revenue occasioned by the decrease in the number of dues-paying members. Several homes have already been closed, and numerous others are having a desperate struggle to remain open. In the event of another severe depression comparable to the one occurring in the 1930's there is some reason to believe that many of the institutions, particularly those maintained by organizations with limited financial resources, will either be abandoned altogether or else have a sharp contraction of services.

Two important trends may be noted with respect to numerical changes in the institutional population. In the first place, the number of children in fraternal homes has been declining for several years. So far has this decline gone that many homes are now filled to only a fraction of their capacity. The reason for this decline is a matter of conjecture, but certainly the development of professional social work in the field of child care, and more recently the social services offered under the auspices of the Social Security Act, would be expected to affect the institutionalization of children. Furthermore, there has been something of a reversal in the philosophy of child welfare, with the result that institutional care has tended to wane in popularity. Apparently the days of the traditional "orphanage" are numbered! Still another factor is the decline in lodge membership and the lessening of interest in fraternal affairs. While older persons may have retained their lodge loyalties and affiliations, the generation having children of the age-group that would normally be admitted to homes have apparently shown an increasing indifference to fraternalism. Their children, if dependent, are therefore more likely to be afforded protection by other welfare agencies.

The second trend has been the increasing importance of the lodge home as a place of refuge for aged persons.

The capital investment represented in the properties of these institutions (including hospitals) is conservatively estimated to be around 80 million dollars; and if to this figure is added the total endowment funds considerably more than 100 million dollars are invested for institutional charity. These homes range in size from small establishments costing a few thousand dollars to enormous plants representing investments of millions of dollars. Probably the most ambitious undertaking in this country is the Masonic home maintained by the Pennsylvania grand and subordinate lodges. The institution is valued at approximately three million dollars and in 1938 was occupied by 500 adults and 80 children. Masonic homes are generally more expensively equipped than the institutions maintained by other fraternal orders, although there are certain exceptions to this general rule. The average value of 36 Masonic homes in 1938 was \$724,000 as compared with an average of \$236,000 for the homes maintained by the Odd Fellows and Rebekahs in 1940. Among the institutions visited by the writer in the course of this study was the Masonic home at Minneapolis, an establishment costing one and a half million dollars and providing facilities for 160 aged Masons. The rich appointments and ultra-modern equipment make the home comparable in many respects to expensive metropolitan hotels.

The annual cost of operating the fraternal charitable institutions of the country, based on financial reports for the fiscal year ending in 1937, would approximate 11 million dollars. Since the costs of operation do not ordinarily include interest on capital investment, depreciation of property, income from farms which are frequently owned and operated as adjuncts to the homes, and numerous outright gifts of money and supplies received at the homes from individual members and subordinate lodges, the reported expenditures fall considerably below the actual costs of operation. For this reason the actual costs are probably from 10 to 20 per cent higher than the reported costs. Perhaps a more adequate picture of the expenses of institutional care may be provided by reference to per capita costs. The average annual cost per person as reported for 83 different homes was \$387 in 1937, or \$32.25 a month; but this figure, for the reasons stated above, is less than the actual cost. The per capita expenditure for maintaining dependent persons in Masonic homes tends to be higher than for homes supported by other fraternal societies, the average for this group being \$427 in 1937.

On the basis of available evidence it appears that fra-

functions for the benefit of their members. Perhaps the most common educational program is the scholarship fund maintained by numerous organizations. The Knights Templars, a division of the Masonic order, has a student loan fund which amounted to \$4,670,214 in 1936. The same year 1,641 college students were receiving assistance from this fund. Undergraduate students may receive a maximum of \$400, provided they give proper security, are willing to pay five per cent interest, and can repay the loan within five years after leaving college. Preference is given to students related to Knights Templar, secondary preference to those related to Masons, or who are Masons, the remainder being allotted to non-Masons.

Societies having a Catholic membership appear to be more actively engaged in educational activities than Protestant organizations. Most of the 65 jurisdictions of the Knights of Columbus maintain scholarships to Catholic universities or colleges, or provide funds for the training of needy students studying for the priesthood. The Supreme Council of the Knights of Columbus awards annually ten graduate scholarships for study at the Catholic University of America and ten additional graduate scholarships for work in "boy guidance" at Notre Dame University.

The study concludes with mention of pure relief, and the close, or summary, is not entirely flattering:

Summary—It should be apparent from the foregoing discussion that fraternal activities represent an important pattern of American society. Because of the diverse types of functions, their wide territorial distribution, and the difficulties in securing complete data on the activities of subordinate lodges, it is impossible to present anything like a complete picture of this phase of the lodge system. It is possible, however, to give a rough estimate of the extent of these activities in terms of financial expenditures.

The Committee on General Welfare of the National Fraternal Congress estimated in its 1939 report that the societies affiliated with the N. F. C., including subordinate lodges, spent more than five million dollars on welfare work in 1938. Since less than half of the insurance societies are affiliated with the N. F. C., it may be reasonably assumed that the combined group of fraternal organizations spent at least seven and a half million dollars for this type of service. The Masonic Relief Association of the United States and Canada estimates that the charitable

Most of the homes, possibly all of them, are filled to capacity, and many of the institutions have long waiting lists. Although the number of applications has tended to decline somewhat since the inauguration of the national Social Security program, there is reason to believe that the demand on fraternal societies for this type of service will continue for some time in the future. In most of the states the old age allowances are not large enough to maintain the pensioners on even a reasonably comfortable plane of living; and even if the pensions were sufficient many older persons would, because of physical or mental incapacity, be unable to live alone.

Relief—During the halcyon days of home building a number of fraternal societies failed, for some reason, to erect homes or hospitals. In eleven states, for instance, the Masons have no homes for aged members or dependent children. These organizations have followed the policy of providing financial grants to permit members to live either in their own homes or in homes of relatives or friends. In Tennessee, to cite a specific situation, the grand secretary of the lodge reports that non-institutional relief is not only more satisfactory for all concerned but also less expensive than institutionalization. Although the organization in that state does maintain a modest home for dependent children and aged members, most of the charitable funds are spent for outdoor relief. Members eligible for relief received about \$360 a year. The Iowa Masonic lodge has no home for children or aged persons, although the hospital supported by that jurisdiction has tended to become a home for permanently incapacitated members. The grand or state lodges of the Masonic order have a relief fund totaling about 10 million dollars, with probably three-fourths of a million dollars spent annually for relief. In 1938 the Independent Order of Odd Fellows, together with its two auxiliary organizations, the Rebekah lodge and the Patriarchs Militant, spent nearly one and a half million dollars for relief of members, widowed families, and dependent children. In addition, \$900,000 was spent for "burying the dead."

And allied to this is work in aid to education, which is given small space as a mere subdivision, as follows:

Education—Unlike the religious organizations of the country, fraternal societies have never attempted to carry out an ambitious educational program. Certain organizations have, however, ventured rather modestly in the field of education, sponsoring limited educational

MASONRY THROUGH THE EYES OF ITS ENEMIES

(Based on Translation from Afrikaans, in Masonic Journal of South Africa, March, 1941)

Freemasonry will ever suffer because there are many irresponsible persons who assert the right, the authority and the ability to speak for it; and in doing so, they breed trouble.

The article which we are about to quote in full from the publication, "The Masonic Journal of South Africa and the South African Masonic World", in the issue of March of this year, is a translation of a report prepared for, and delivered before, and adopted by, the Most Reverend Synod of the Dutch Reformed Church of South Africa in the last few weeks of 1940.

This report is well documented. It has received much thought. The reader must understand that in South Africa there are four District Grand Lodges—those of England, Ireland, Scotland and of the Dutch people. It must be borne in mind that there is a large element in South Africa who are not in sympathy with England in the great war; and it is entirely possible that this fact has much to do with deep antagonism against Masonry. It must be remembered that Great Britain conquered the Transvaal in the Boer war, and many people there are not yet assimilated.

But we return to our original thought. In this document are quotations from many eminent Masons,—men so eminent that their utterances about Masonry are taken as authentic. But it so happens that each of them is an enthusiast in respect to some pet hobby, which hobby does not reflect truly what Masonry is. The result is, these people can quote about Freemasonry from the open pages of Masons themselves, and say, "This is what Masons say about Masonry, and it is condemned of its own officers." Then, too, there are statements which are not true at all, but sound so.

For instance, it is said that "the Jew has played an important part in the movement. * * * Pascales, a Jew of Paris, instituted new degrees with the purpose of

expenditures of Grand Lodges in the 49 Masonic jurisdictions of this country was \$4,670,043 for the fiscal year preceding 1940. This included costs of institutionalization of indigent members or their dependents as well as expenditures for outside relief, but did not take into consideration expenditures of subordinate lodges for the various social services. In 1938 the Odd Fellows reported an expenditure for charitable purposes of three and one-third million dollars, while the Knights of Pythias spent approximately one-half million dollars in 1939. The total expenditures of the Eastern Star, Shriners, Red Men, Elks, and Moose amount to about four million a year, and additional societies not included in the foregoing groups probably spend a million dollars annually. The expenditures for social welfare would amount, therefore, to something over 18 million dollars a year. In view of the fact that many of the organizations do not report expenditures by subordinate lodges, this estimate is probably a fairly conservative one. Undoubtedly there is a considerable amount of welfare work done by subordinate lodges for which no record is kept, but there is no way of estimating how extensive this service is. If for every dollar spent by national or state organizations there is a dollar spent by subordinate lodges for charitable purposes, then the total expenditures might reasonably be estimated to be 35 or 40 million dollars a year. Such an estimate, of course, should be considered entirely tentative. That the total fraternal expenditures for all purposes are very great there can be no doubt; but it is also true that much of the money is spent for such things as recreation and could be considered charity only in the broadest sense.

In the aggregate the expenditures for charitable purposes represent a rather impressive figure. Yet if the total membership of fraternal societies is considered, the per capita outlay probably does not amount to more than two dollars—certainly not more than three dollars. Whether the quality of the services is adequate is perhaps mainly a matter of opinion. On the basis of existing evidence, however, it appears that many of the activities are dominated by a spirit of "Christian giving," with little or no attention given to the development of professional standards of social service. On the other hand there can be no doubt that the homes and hospitals are welcome places of refuge for individuals in distress and for that reason serve a socially valuable function. Probably the insurance features and other benefits provided by certain organizations represent a more socially valuable service than the charitable activities which they carry on.

We are not inclined to carry this line of suggestion further, but to quote the words of the report to the Synod of the Dutch Reformed Church on the subject. Here it is:

1. THE ORIGIN OF FREEMASONRY

Freemasons themselves are uncertain about the origin of Freemasonry. There are many conjectures. It is, however, certain that various movements and groups each contributed something to the formation of this worldwide organization. In the middle ages, a time of great fermentation in matters spiritual, there were various religious schools of thought as the Cathars (Kathare), Jewish movements which found strength in the Talmud, the rich and powerful Knight Templars who had a thorough-going organization and secret signs, the Alchemists who were concerned with secret crafts, the Rosicrucians (Rosekruisers) a secret society with oaths binding to secrecy, Deists such as Socinus and others who deny the divinity of Jesus Christ, the movement of Weishaupt the adversary of Christendom, the Cabbalists and the Masonic unions which, as trade unions, had coats of arms. By a slow process all of these movements fused or contributed something towards the formation of the one movement known as Freemasonry.

The year 1717 is a red letter year in the history of Freemasonry. Indeed, in that year Rev. J. Anderson united four small lodges and drew up a "Book of Constitutions" for their use. Most of the Masonic lodges derive their existence from this united lodge. The new movement found many adherents among the unbelievers and deists, and men like Joland, Herbert, Weishaupt and others. Those who were opposed to the Church of Christ joined the lodge. Especially much of the heathen religious ritual and legends were introduced into Masonry, among others that of Isis, Tammus and Bacchus. In 1728 the first lodge outside of England was formed in Madrid. Since then the organization expanded rapidly in France, Scotland, Ireland, Germany and Sweden. The Grand Lodge of the United Hollanders was formed in 1756. Freemasonry was introduced into South Africa from the Netherlands. In 1795 British Freemasonry put in an appearance in South Africa and was received "with open arms" by Netherlandic lodges. Since then there has been cordial co-operation between lodges of all constitutions in this country.

It is a matter of history that since its inception the Jew has played an important role in the movement.

getting power over the other degrees thereby. IT IS A STRICT RULE THAT THE HIGHER DEGREES HAVE AN ABSOLUTE SAY OVER THE LOWER DEGREES". Doubtless there are persons who might wish this were true in the Masonic system in general, but it is not true.

How the Dutch Reformed Committee got the idea that the B'Nai B'Rith is "the highest attainable by a Freemason", or has anything to do with Masonry, we do not know. The committee adds correctly that "nobody except a Jew can be admitted to it".

Then the Church quotes from the pens of Freemasons to prove that Freemasonry is not only a religion, but a super-religion, and quotes Pike as saying, "There is only one true religion, one doctrine, one rightful faith, and that is Freemasonry". The Church also quotes Pike with respect to the *secrecy* of Freemasonry, which seeks "to rule the world in secrecy"; and says Pike said, "The first three degrees are deaf-mute regarding the great truths". It also quotes to prove that the Masonic idea of God is antagonistic to the Christian idea of God (which is also the Roman Catholic viewpoint about Freemasonry), and it declares that Freemasons stand condemned before him who said, "I am the way, the truth and the Life; no man cometh unto the Father but by me".

The present nationalistic trend is reflected in the indictment that "Freemasonry aims at world citizenship, and in principle it is opposed to every endeavor to stimulate love of the nation and patriotic pride". It is difficult for one who lives in the British Empire to get this point over, since the King was Grand Master of Masons until he felt it his duty to resign in favor of his brother.

But it is the summation which startles us most. It is declared, under the title, "The Ultimate Object of Freemasonry", that "Freemasonry aims at a double object, namely, (1) a world republic; and (2) a world religion". This is not only startling to us, but bordering on the absurd, when we remember that the Masonic organizations in the various countries are but slightly interrelated and not in any sense unified.

sonic obligation." This intends to bring man into contact with the Great Architect of the Universe. It intends to form man and lead him until he, somewhere reaches a happy place—where they themselves do not know. To a certain extent they make use of the Bible, and call their places of meeting temples. In his book "The Builders," p. 250, Newton says: "Freemasonry is not a religion; it is religion"—that is to say, it is the only true religion. It is worship in which all good men may take part. Freemasonry strives to free the soul of man from the narrowing (veregende) views of "religion" such as Christendom. The Freemason avows this view of Newton on every occasion he attends lodge. There in the lodge he is supposed to find rest for his soul, spiritual strength, edification and salvation. God's Word, on the other hand, teaches us that it can only be obtained in Jesus Christ, the way the Truth, and the Life.

Not only is Freemasonry a religion, but it raises itself above the Christian Church which has to yield to it. Wilmshurst "Masonic Initiation," p. 7, says: "What the church is and does is suitable only for the uneducated, the uninitiated, children in the faith; but that Freemasonry must replace the Church in the case of those who are more advanced in the spiritual-religious sphere." He quotes and approves of the words of a Masonic-Buddhist priest: "It is a good thing for the western people to be born in a church; but most disadvantageous to die in one, because in the religion there should be growth." Thus he is of opinion that the church is not the foundation which has to build and guide the life of the believer to life everlasting. Freemasonry is, therefore, a brotherhood which wants to accept, take over, and do the work of the church; which professes that it can do such work better than the church; which propagates its own religion, in which the teachings of the Bible are substituted by human or natural philosophy, *religio naturae*. In this connection we read in "Chaine de Union," 1882, p. 233: "To those who say that the Freemason should not concern himself with politics, religion or social relations I frankly reply: Freemasonry has always been political, religious and social, and still is. And it shall always be so on penalty of becoming meaningless." In his "Inner Sanctuary I," p. 21, Pike says: "There is only one true religion, one doctrine, one rightful faith, and that is Freemasonry."

Against this your Commission concludes that when Freemasons deny that Freemasonry takes action against the church and Christendom, they speak in ignorance and he who is truly a member of the Church of Christ may

In the early stages of the movement Pascales, a Jew of Paris, instituted new degrees with the purpose of getting power over the other degrees thereby. It is a strict rule that the higher degrees have an absolute say over the lower degrees.

Morin, another Jew, added the three highest degrees. In this way the Jewish influence in the movement gained in strength. Among the founders of the movement in America there are also such Jews as Moses Cohen, Moses Haves, A. Alexander, Jacob Old, Moses Halbrook, Fred Dalcho and others. Another Jew, Herman Long, was the first Sovereign Grand Commander of the Freemasons. In 1815 the rite of Mitsraim was introduced by the Jews in Paris. In 1848 the first Jewish Masonic Republic was founded in Paris with Cremieux as President.

In 1843 the Degree Bnai Berith—sons of the Covenant (Verbond) was introduced in New York. This degree, which is the highest attainable by a Freemason, can only be acquired by Jews. By this means the Jews assured that they would have the supreme power in the movement, because nobody except a Jew can be admitted to this highest degree with all its power and authority.

Slomowitz, a Jew from Johannesburg and writer of a few booklets on Freemasonry, boasts that many Jews are in high positions in Masonic lodges in South Africa, and that both in South Africa and in England many lodges are to be found in which the majority of the members are Jews—Jews who have great influence on people of other nationalities regarding matters of State.

2. THE CHARACTER OF FREEMASONRY

(a) What is Freemasonry? According to their own ritual, Freemasonry is a "beautiful moral system veiled by allegory and which is explained by signs and symbols." "It is a science which is searching for the divine truth," another writer says. A third writer describes it as "the science with its absolute truths which are drawn from the pure natural philosophy," or again, it is a world institution belonging to all countries, belonging to all denominations." Another writer says: "God formed man into a powerful brotherhood; He Himself is the chairman and the world is the lodge." But according to their own evidence Freemasonry is more than "a system of morality" (*sisteem van moraal*) it is a religion. They strive to know God and to serve Him, but in their own strength and wisdom. They also make use of hymns; prayers and moral (ethical) religious speeches are made containing exhortations, etc. In his "Practical Masonic Lectures," p. 10, Lawrence deals with "Prayer as a Ma-

light (is light-shunning), it can and only wants to flourish in secrecy and darkness." The lodge keeps its secrets even from its own members. Things are revealed to them only according to the degrees they reach. Pike, their leader (groot man), says: "The first three degrees are deaf-mute regarding the great truths." The "*Freimauer Zeitung*," 1874, 09, p. 150, declares: "The center of gravity of our labours lies in the higher degrees. It is in the higher degrees that we make and influence the progress, the politics, and the history of the world."

(c) The Unity of the Lodges. Often Freemasons excuse themselves and their lodges by declaring that there is a difference between lodge and lodge. Especially members of the Grand Lodge sometimes repudiate the Grand Orient lodges of the Continent. As against this, however, there is the fact of the unity of all Masonic lodges, "The Year Book for Freemasons," 1845, p. 145, says: "Unity is the purpose and most important feature of our Order. However numerous the places of labour might be, all emanate from one principle, all strive after one and the same purpose." And the "Freemasons' Weekly" says: "All the lodges in the world form but one single lodge of which the Great East of each Empire is the focal point. The length of the lodge stretches from the east to the west and its breadth is from the south to the north, its depth from the surface of the earth to the firmament, and it is known under the name of St. John's Lodge." The "Freemasons' Chronicle," 1900, 11, p. 132, says: "The absolute unity of the Order is a comforting thought; everywhere it is one." Elsewhere it is even maintained: "There is no one universal church or one universal political party in existence, but there does exist one universal brotherhood, and that is Freemasonry." And further: "If Freemasonry loses this characteristic of unity, then it will no longer be Freemasonry. It is a unity not bounded by any boundaries of nation or State, but it is in truth international."

We thus conclude: Freemasonry is a religion next to and opposite to the Holy Bible. It shuns the light and seeks to rule the world in secrecy and through one organization or brotherhood.

(3) Masonic Idea of God. As religion, Freemasonry has its own idea of God. All important workings of the lodge are done in the name of God. But who is their God? What is their idea about God? "*Le Monde Macon*," 1876, Jun., p. 79, declares: "Even if there are 2,800 different kinds of ideas of God, Freemasonry has room for them all." Elsewhere it is maintained "With wisdom our prede-

not become a member of an organization which stands against Christ and His Church.

(a) Freemasonry is a Secret Society. Temples in his "Vrijmesselaren," p. 50, says: Everybody knows that Freemasonry has a secret. For that reason every Freemason has to take an oath of secrecy, and no traitor goes unpunished." In their "Book of Constitutions" we read: "Especially to your friends, family and neighbours nothing must be told of the lodge, signs, etc." "The Freemason Companion," p. 23, teaches: "Questions put to you with the purpose of discovering the secrets and mysteries entrusted to you, must be treated carefully, or the conversation must be skillfully diverted into another channel." The "Freemasons' Weekly," 11th June, 1882, p. 22, remarks: "Do not allow yourself to be misled that the Order has no secrets. It most certainly has a secret, namely, the secret of the truth which everybody can share as soon as he is ripe enough to receive the secret through knowledge of the Masonic science with its absolute truths drawn from the pure natural philosophy." Jesus Christ, who to us is the truth, thus has nothing to do with their secret. And again the "Cours Practique" maintains: "The secret is not to be found in the ethical part of the doctrine, but in the conduct of life held up to them in the various degrees. The secret is not to be found in their charitable work. That is only an expedient." An Indian Freemason teaches: "The secrecy is partly necessary in so far as it concerns our symbols, also as far as it concerns our signs of recognition, but it is especially necessary as far as it concerns our discussions in our meetings." An Indian Freemason asks: "When we gird ourselves for the battle, when we consider ways and means of attaining our ideal, is it necessary to divulge our plans beforehand to our opponents so that they may frustrate or hamper those plans?" Thus, there are matters of great importance which they wish to keep secret.

A Viennese journal says: "It would be foolish to wage an open battle. Quietly the Freemason tries to continue his work of undermining." Also in regard to their ultimate object and the measures they use for that purpose there is secrecy. And they achieve more than is ever suspected. Even the "Freemasons' Chronicle," 1897, 11, p. 303, says: "By virtue of this principle Freemasonry spreads its influence in human society, it works tranquilly and in secret, but filters through to all ranks of society with its many relations. They who have received favours from her (Freemasonry) are astonished at her many performances." Quite rightly the famous Professor Bolland says: "The character of Freemasonry shuns the

always held up to them a prototype in the person of one or other big figure who trod the same road and who emerged triumphant. It makes no difference whether the prototype was an historical figure or only a legendary or mythical figure, because the idea is not to teach an historical fact, but to introduce a spiritual principle. In Egypt the prototype was Osiris . . . In Greece, Bacchus . . . In Scandinavia, Baldur . . . In the Graeco-Roman Europe it was Mithra." Haywood, too, editor of the "American Masonic Journal," places "Buddha, a Christ, and a Luther" on one plane in his "The Great Teachings of Masonry." Hence the Freemason rejects the gospel of salvation in, and by, Christ's grace. In his *Prac. Cours*, Latouzey says: "True Masonry consists of pure gnosticism." And W. Ohr (*Fr. Spirit of Freemasonry*, p. 45) declares: "Freemasonry founds its work and aims on intellect and science. This already places him (the Freemason) in a hostile attitude toward most religions which rest on revelation and blind faith (as the Christian religion). We want to eradicate such obscurantism, dogmatism and theocracy. It simply depends on the religions themselves to strip themselves of all these things if they want to remain in harmony with us." When Arnold asserts in his *History of Freemasonry* that the teachings of Christendom and Freemasonry are one, then he is not only repudiated by Freemasons, but the whole ritual and teaching of Freemasonry gives it the lie. Indeed a Masonic writer goes so far as to say: "No blood of any person whatsoever can atone for or improve man." The brothers, as has been stated, attain Masonic Perfection (*onsteuld*) only by investigation and study. "It is on account of this," Ward says, "that we find people among Mohammedans, Buddhas, Jews, Hindus and Christians who, although they use different symbols, notwithstanding describe the same spiritual experiences thereby."

Thus Freemasons stand condemned before Him who said: "I am the Way and the Truth and the Life; no man cometh unto the Father but by Me." (*Joh. 14:6*)

5. THEIR RITUAL

The ritual of the Freemason is consequently borrowed, to a large extent, from the heathen mysteries or from the Jewish Talmudian views.

There are various degrees in Freemasonry which members have to take. In the various countries there are plus-minus 200 degrees known. The Blue Lodge, which is the foundation of all Freemasons under "York or Scottish Rites," acknowledges 33 degrees. It is interesting to mention only a few of the names of these degrees: Su-

cessors adopted two formulas: God, a general appellation which would be acceptable to all, even to those who do not believe in God, and after that the immortality of the soul, or the infinitude of the existence, be it personal or collectively as dust." Cassard, "Handbook," p. 720, goes even further and teaches: "Freemasonry is the word which became flesh in mankind." N. B.—It thus takes the place of our Saviour. It is a divine emanation, it is the god-man in action who completes the great work of the social re-birth, and which transfers to the current of time and to space, to the mind of future generations, that shining light which must lead the ignorant humanity to the brilliancy of science, and must take them away from the suffering and sorrow of life and carry them to happiness and eternal well-being." As against this misconception the Bible teaches: "And salvation is in nobody else but Jesus, because there is no name under the heavens given to man by which we must be saved." Where such matters are attributed to Freemasonry they might quite easily go so far as to deify the Freemason. In this connection we read in "Revue Mac.," July, 1850: "The Freemason possesses the most exalted science of the spirit, in which all scientific study converge and fit. The brothers who by investigation and study attain the Freemason's innocence (or sinlessness), are worthy to be named gods of the earth." There is thus also a strong inclination in Freemasonry toward pantheism and theosophism.

In this connection it can also be pointed out that God is not addressed by the name by which He revealed Himself. In the first degree God is addressed as the "Divine Architect of the Universe." This, however, is not the true name of God, so they declare: and they also teach that Freemasonry is searching for the true name of God. Only in the "Royal Arch" Degree the name is made known as Joabulon, a name made up out of the name Jehovah, Baal and On or Osiris. It is also plain that man, according to Freemasonry, does not come into contact with the glorious name of God through Jesus Christ, but as a result of passing through the degrees.

(4) What is Their Relation to Christ? To them the name Christ is only a name which gives expression to a thought which is innate in all religions. For that reason Christ is put on the same plane with Plato, Buddha, Vishnu, Baldur, Osiris, Adonis and Hiram Abiff. For that reason all religions can dwell together, religiously in one lodge. Wilmshurst, in his "The Meaning of Freemasonry," says, in this connection: "In order to encourage the initiates in their work the Initiation College

cut from ear to ear and that my tongue may be torn out and buried in the sea-sand," etc. And after the oath has been taken the candidate is warned: "You have escaped two big dangers, namely, the danger of being stabbed to death or throttled, because when you entered here this poniard was against your naked breast and you would have been the cause of your own death, because the brother who had the poniard in his hand would, undoubtedly, have done his duty. Also this rope was knotted around your neck, by which you would have been throttled. You escaped. But the danger which will always threaten you up to the moment of your death, if you break faith, will be the cutting of your throat and the tearing out of your tongue."

On admission to the higher degrees the oaths are of a more disgusting kind. With the Fellow Craft Degree the candidate swears to be faithful on pain of punishment "that they may tear open his breast, pluck out his heart, and throw it to to the crows."

In the Eighth Degree the punishment is to be burned alive.

These oaths are not only most absurd, but thoroughly heathenish and totally contrary to God's Word (Matt. 5, 34, 35, 36). No believer in Christ may take such improper oaths or allow his Christian freedom to be restricted in such a way.

7. THE MORALITY IN THE LODGE

(a) Contempt for the Commandments of God. Inside the lodge the Commandments of God are not held up to the members but their own "rules of life." A Freemason must, for instance, take an oath that he will never deceive or rob a brother Freemason. What about non-Masons? The Freemason must swear "I promise to faithfully keep the secrets of a brother Freemason and not to betray him or give him in charge except in case of murder or high treason," and even these two cases are left to the discretion of brothers in some lodges. He must promise that he will not be guilty of immorality with the wife or mother or daughter of a Freemason if he knows that they are related in such a way to a Freemason. Why only the wife, mother or daughter of a Freemason? What about other women?

(b) As a result of this divergence from God's Commandments the Freemason adopts a dangerous attitude regarding moral life. Not only must the unethical oaths be condemned, but their well-known standpoint of covering up the evil done by brother Masons runs counter to

per Excellent Master (10), Sublime Master Elect (11), Chief of the Tabernacle (23), Grand Elect Knight of Kadosh (30), Sublime Prince of the Royal Secret (32).

The low degrees are completely under the authority of the higher degrees, and nothing is ever revealed to members of the lower degrees of the working of these higher degrees. A ceremony with symbolical significance leads to transition to a higher degree. This ritual reveals a great deal in connection with Freemasonry. We cite a few:

The "Entered Apprentice," for instance, must, half undressed, make a so-called application for admission. He is blindfolded, a rope is put around his neck and a sharp spear is directed at his naked left breast to make him realize the risk he runs in search for the true "light." The candidate then asks "to be admitted to the secrets and privileges of Freemasonry by the help of God." Eventually he is led in darkness to a kneeling-stool where the "deacons" join their "wands" over him. This ceremony is supposed to indicate the rebirth of the candidate. In this connection Wilmhurst says, "The First Degree is similar to the christening, the Second is similar to the confirmation." And Powell says: "The first three degrees represent the whole process of the human rebirth." Here, however, there is no mention of grace, because in the Second Degree the ceremonial representation is that of "builders" who go into the middle chamber to receive their reward. They receive that reward "knowing what they have earned it."

In the Third Degree the candidate represents Hiram Abiff. He is "murdered," "dies" and is "buried." Then the "resurrection" follows. After two vain attempts to "bring the candidate back to life," the "Worshipful Master" rises and embraces the "corpse" according to the five points of brotherhood (breast to breast, knee to knee, etc.) and then the "dead" rises. Then he is a completely new person! After that the ceremony of the ascension follows. We will not go any further into this ritual. As against this we only point to the Cross of Golgotha, which was not make-believe, but a glorious reality, and we point to Him "who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness by whose stripes ye were healed." (I Pet. 2:24.)

6. IMPROPER (ONBETAAMLIKE) OATHS

On admission to the First Degree the candidate must take an oath (we curtail to save space): "I pledge myself under pain of the punishment that my throat may be

blad"). The effect of this principle we saw in recent years in the civil war in Spain, as was openly acknowledged by Foss in his book "The Spanish Arena." Read chapter 6 of this book. This must be especially noted when we see how foreign (especially Jewish) elements control the lodges. The Jews form a very influential part of Freemasonry, both in our country and abroad. They know how to make use of a brother Mason to promote their own cause. Slomowitz strongly maintains that Freemasonry was given to the world by Jews so that Jews can attain their wishes and objects, temple building, etc., through Freemasonry. (*Vide* historical section). Slomowitz boast of the fact that the more Jews in a lodge the more pleasant it is.

Danger to the State. In the short concise rules of life there are attractive mottoes regarding the State, but the "Vrymesselaars Weekblad" (12th Dec., 1864), says: "If certain Masonic journals write that Freemasonry must live in peace with and in obedience to the laws of the land, it is written only to allay the suspicions of the authorities." "The F.M. Chronicle," 1875, 1, 81, says: "Freemasonry considers that it is its bold duty to rise up against a bad government." Note—A bad government, according to them, is one which does not act according to the principles of Freemasonry. An Italian journal teaches: "It is essential that the men who are at the head of the State must be our brothers, or else they will be deposed." A. Bouwers wrote a book which deals with what Freemasonry has done to foment uprisings against existing governments. Freemasons commend this book. In the "Taschenbuch f.F.M." 4849, p. 272, we read: "Freemasonry makes its influence felt in the life of a State: it procures higher positions for brother Masons. This activity is gladdening and we must continue to work in this direction." For that reason Jeder, in his "History of Freemasonry" (p. 149) advises: "that efforts should be made to get kings, ministers and such people into the lodges, because then it would be easier for Freemasonry to attain its object."

For that reason, too, they take part in politics and education. On the continent it is a boast that the Bible has been ousted from the schools by Freemasons. The Grand Orient of Belgium declares: "It is not only our right, but our duty to meddle (interfere) in political and religious matters. All big political questions of principle, everything which has a bearing on the structure, existence and life of the State, belong to we Freemasons, it lies in our dominion." Freemasons also boast that "Liberal Party is only the profane name for Freemasonry." In this connec-

Christian moral teachings. An undermining influence emanates from Freemasonry. In this connection the Freemason, Mackay, writes in his "jurisprudence" (p. 46) "that they are allowed to have a concubine." This point of view is supported by the use in their ritual of the phallus-signs and the indecent Osiris-legends. For this reason the Vienna "Journal Freemason" writes: "The search after truth is a noble wish. For that reason we must step over false modesty. Is our temple not called Ision for that reason where we perceive the secrets of Isis"? "The Weekblad vir Vrymesselaars" (4th June, 1882, p. 190) writes: "Free love is condemned socially, but viewed from a purely moral standpoint, it nevertheless stands on a high plane. Prostitution also should be regarded in that light. Certain forms of it, especially those forms in which the higher feeling of love is more in the foreground, can be defended from a moral point of view." They also advocate the facilitation of divorce. "The Weekblad vir Vrymesselaars" (21st March, 1853) says, in this connection: "Nature must guide us in the use of our free will." In the same journal, C. Dykmans writes: "Marriage is only a bond of friendship. How can friendship be made compulsory by law? The Freemason is obliged to work in the direction of easy divorce." They themselves feel that this point of view is not in harmony with the teaching of God's Word. Thus Ward—one of their celebrated writers—acknowledges: "In spite of what we Freemasons might say, the moral teaching of Freemasonry, although good, is not so sublime or all-embracing as that of Christ."

As against this there is the plain teaching of God's Word that no adulterer, etc., can enter the kingdom of heaven.

8. RELATION OF FREEMASONRY TO NATION AND STATE

Freemasonry aims at world citizenship, and in principal it is opposed to every endeavor to stimulate love of the nation and patriotic pride. We read this distinctly in the "Maconniek Weekblad" (2nd September, 1872): "The Freemason who strives after world citizenship can be regarded to be, in principal, diametrically opposed to nationality, or at least that which as a rule passes as nationality." "The General Handbook for Freemasonry," p. 203, says, in this connection: "Freemasonry is the only society in the world which has set itself the task of cultivating and promoting world citizenship. For that reason lodges may only advocate cosmopolitan and general human aims and take no part in patriotic and national endeavours." "For this reason Freemasonry is in principle diametrically posed to nationally" (Jansen, Vrymesselaars Week-

Your Commission wishes to precis the above:—

1. Its origin.
2. Its character.
3. Its secrecy.
4. Its false idea of God.
5. Its rejection of salvation by faith in the death of and atonement of Christ.
6. Its improper oaths.
7. Its heathenish ritual.
8. Its disregard of God's Commandments.
9. Its danger in certain respects to the State.
10. Its deadening of national feeling.
11. Its aim of world citizenship.
12. Its aim of a world republic.
13. Its aim of a world religion.
14. Jesus Christ as the only Redeemer totally excluded.
15. Its opposition to all Christian missionary work.

Your Commission would also like to point out that certain protestant societies, as the Reformed Presbyterian Church of Ireland, the Free Presbyterian Church of Scotland, and others, have forbidden their members, by synodal resolutions, from joining a Masonic lodge.

Recommendation—On the strength of these findings your Commission, while realising that more than one member of our Church have joined the lodge under the impression that it is only a secret charitable brotherhood without knowledge of the true character and object of Freemasonry, recommends:

1. That the Most Rev. Synod appeals to such members of our church, for the sake of Jesus Christ, to the extension of God's kingdom, and to the welfare of our nation.
2. That the Most Rev. Synod will resolve that in future no Freemason will be allowed to fill any church office.

Respectfully,

G. KIKILUS, *Convener*,
 S. F. WEICH,
 J. J. BLOMERUS,
 P. H. COETZEE,
 J. A. PIENAAR.

tion it is interesting to point out that Avenal, Secretary to the League of Nations, is an important Freemason, and the facts regarding the influence of Freemasonry in international matters are alarming.

9. THE ULTIMATE OBJECT OF FREEMASONRY

Freemasonry aims at a double object, namely, (1) a world republic, and (2) a world religion. Restlessly they labour toward the attainment of this object. "Zeitschrift F.M.," 1828, p. 320: "The time will come when the big men of the earth will bow the knee and leave world domination to we Freemasons, and to the nations the freedom which we have prepared for them." What is the extent of their progress? This is the serious question we ask when we think of the French, the Russian and the Spanish Revolution. "The Weekblad vir Vrymesselaars" (18th June, 1882, p. 207) writes: "We must proceed on the road of enlightenment and prepare the way for the missionary work Freemasonry must discharge, namely, the realization of the republic which will encompass the whole of mankind." "Die Allegeist," 1874, p. 278, writes: "The conception of nationality is opposed to the idea of humanity. The ultimate object of all social and political developments is the free labour organizations and a republican pyramid which encompasses the whole of mankind. The "Weekblad vir Vrymesselaars" (5th August, 1872) announces: "The time is near when the Masonic society will dissolve itself in a general society of mankind."

A World Religion. Freemasonry aims at a universal world religion. In this connection "Bulletin G. Orient," July, 1848, p. 172, teaches: "Even as a law of nature exists in which all positive right has its origin, so there is a world religion which will include all separate religions of the earth. And that is the world religion which we Freemasons profess."

Cassard, "Manuel," p. 2, says: "The only and true God is the Supreme Being who is worshipped in the holy hidden places of the old (heathen) temples consecrated to the construction of (?) which is also the only religion of modern Freemasonry. For this reason Freemasonry on the Continent of Europe is more and more inclined towards absolute heathendom and satanism." Muller Jochemus even maintains: "A true real heathendom is more attractive to us and is nearer to us than a narrow Christendom."

The ultimate object of Freemasonry is, thus, a world religion of which Christ is not the focal point and the head, from which He and His Church will be banned.

LIST OF BOOKS CONSULTED

- Foss & Geranthy: The Spanish Arena
 J. V. Lerm: Onstaan, Streven, Einddoel van die V. M. (Origin
 Aims and Ultimate Object of the F. M.)
 Slomowitz: Origin of Freemasonry
 Slomowitz: Light of Freemasonry
 G. Oliver: Signs and Symbols of Freemasonry
 Van Rhyn: Die Freimaurer
 Mackey: Encyclopedia of Freemasonry
 Wilmshurst: The Masonic Initiation
 Wilmshurst: The Meaning of Masonry
 Penney Hunt: The Menace of Freemasonry to the Christian
 Faith
 Cowan: The X-Rays in Freemasonry
 Newton: The Builders
 Arnold: History and Philosophy of Freemasonry
 Finley: History of Freemasonry
 Van Perius: Masonry, the Anthithesis of Christ
 Vrijmesselaar: Wat zyn de Vrijmesselaars? (What are the Free-
 masons?)
 Cranstoun-Day: British Lodge, 334, English Masonry at Cape
 of Good Hope
 Also numerous pamphlets

NOTE—"Consecrated to the construction of (?) " page
 6, Afrikaans not plain. A noun has apparently been
 omitted. It can either be "religion" or "rite."

H. DU P. STEYTLER.

COLORADO—1940

RESIDENT OF SMALL TOWN

The Grand Master presiding is M. W. Brother Thomas Harvey Cox, a resident of the town of Olathe, which boasts a population of some six hundred souls and is in Montrose county, away over on the border of the state of Utah, on the Rio Grande Railroad and on the Uncompaghe River. Thus again it is demonstrated that Grand Masters do not have to come from the populous cities to be good ones. They had to get sixteen lodges together in that part of the state to have a creditable celebration (as to size of the crowd, of course) in that part of the state in honor of the Grand Master. In point of enthusiasm, any one of the sixteen could have qualified easily. But then these Colorado Masons believe in these joint communications in honor of their Grand Masters, as we learn from the Denver gathering of May 28. It is stated that there are twenty-four lodges in Denver and they all had a joint communication, which was a marvelous success.

OFFICIAL ACTS

The Grand Master tells us of a request from a Denver lodge to permit the DeMolays to use the library on the third floor of their Temple while the lodge was meeting on the second floor. Because there was no "controllable separation" to protect the lodge, in its meeting-place, he refused the permission. He reports three dispensations to lodges to receive petitions "in spite of physical defect," which is in accordance with North Carolina law on the subject. We were only a moment ago looking at the Proceedings of a Grand Lodge not extremely distant from him, in which it was declared in substance that only the perfect youths, candidates without physical maim or defect, might petition. This philosophy of the qualifications has been attacked successfully in the past and will doubtless be attacked again as without justification in this day. If the lodge is to judge of his moral qualifications, why should it not by the same vote judge of his physical qualifications?

PART TWO

Reviews of American Grand Jurisdictions

COLORADO, 1940

DISTRICT OF COLUMBIA, 1940

Florida, 1940

GEORGIA, 1940

MICHIGAN, 1940

TENNESSEE, 1941

TEXAS, 1940

today who would like to injure and obliterate the Craft here and now. No greater aid and comfort could be given to these enemies than to align the Craft on any non-Masonic issue, however worthy.

"As individuals we must and should take our stand wherever our hearts and minds dictate, but as Freemasons, or as Masonic Lodges or Grand Lodges, we must resist that temptation under every guise and however urged. Numberless societies already exist in which men may collectively express their attitudes on every controversial subject. If others are needed let them be formed. If every Mason in a particular Lodge or indeed, if every Mason in the country, should hold the same views on some non-Masonic controversy, let them express those views through some existing association or let them form a new association if none exists, but let them express those views as members of that association and not as Masons."

DISTRICT OF COLUMBIA—1940

FROM NORTH CAROLINA

This book records the events of the year in which Needham C. Turnage served the Grand Lodge, F. A. A. M., of the District of Columbia as Grand Master. Needham C. Turnage, be it known to all readers, was born at Clayton, Johnston County, North Carolina, and took up residence in the District in the year 1908 and has since practiced law there, as well as serving as United States Commissioner and teaching law in Benjamin Franklin University of Washington City. This last institution has now elevated him to be Dean of the Law Faculty, this being his 24th year of teaching therein. It takes ten years to pass through all of the chairs in the Grand Lodge line, which fact brings us to say that he was elected (note the word, elected) Junior Grand Steward in 1930. His successor as Grand Master was installed on December 27, 1940. The following paragraph will make reference to the ties between North Carolina and Brother Turnage:

I would be remiss if I did not refer particularly to the honors shown me by my own Lodge, St. John's, No. 11, on two occasions. The first was planned to show the appreciation of the brethren of my election as Grand Master. On this occasion, a large number of my friends and professional associates assembled and the pleasure of the ev-

In the midst of the book is the Report of the Committee on Correspondence, which is topical in form. One of the topics which the Reviewer discusses happens to be one matter in which this scribe had to take a definite stand. Here are some paragraphs:

STATEMENTS OF PRINCIPLE

In our last report, we reviewed the situation regarding adoption of Declarations of Principle by Grand Lodges, and as that matter was then still in an unfinished state we now feel that further reference to it will be of interest. The "Declaration of Masonic Principles" submitted to the Grand Master's conference for consideration and discussion has been adopted (sometimes with modifications) by the following 15 Grand Lodges: Connecticut, Idaho, Illinois, Indiana, Iowa, Maine, Massachusetts, Michigan, New Hampshire, New Jersey, North Carolina, Pennsylvania, Rhode Island, South Carolina, and Wisconsin. In a few Grand Lodges it has been proposed and rejected, but in most it has been permitted to languish unconsidered, and has therefore died. In a few also it has been laid over for later consideration, but we doubt if any more Grand Lodges will adopt it according to the signs as we read them.

One of the strongest pronouncements of the conservative point of view is that of M. W. Joseph Earl Perry, Grand Master of the Grand Lodge of Massachusetts, speaking at the Golden Jubilee Celebration of the Grand Lodge of North Dakota, on June 20, 1939:

"Today there are earnest men who believe it moral cowardice for Freemasonry to refuse to speak out on the great issues of the moment. There are others who truly believe that our Lodges should be converted into lyceums for the discussion of important but non-Masonic issues.

"To do these things would be to destroy one of the oldest and most universal of Masonic Landmarks. The voice of the Freemasonry of the past speaks on no subject with greater clarity or emphasis than when it insists that our Lodges must be tiled against any controversial discussions. To do these things would be to destroy the greatest, if not the only, place where brethren of all beliefs could meet in genuine harmony. Failure to observe this Landmark, or governmental belief that it was not being observed, were no small part of the causes which in recent years led to the suppression of the Craft in some foreign countries. A similar public belief nearly suppressed the Craft in this country a century ago. There are many

isolation out of the way, the whole due to be closed up early this spring. The price, as we find it, was to be \$900,000.00, all cash. What came of it, we never learned; possibly it is sold by this time.

One of the portraits in the book is that of Past Grand Master Gratz E. Dunkum, a personal friend of this scribe, who has visited some of our gatherings of Masons in this state. He was an official of the Baptist denomination of the District, and a member of the D. C. Board of Education. We had known him for many years.

The Reviews are by Brother J. Walter Karsner, to whom we are indebted for a very able review of North Carolina, 1940.

FLORIDA—1940

The Grand Master presiding at Jacksonville on April 16, 1940, was Most Worshipful Brother Ralph J. Kishpaugh, whom we had the pleasure of meeting on one of our visits to his state.

Here is one of the decisions which he had to make; and inasmuch as it is so closely parallel to what has come before the Grand Master of almost every Grand Lodge at some time, we quote what happened here:

CASE OF EDSON L. MORGAN

The records in the Grand Secretary's office show that Edson L. Morgan petitioned Athena Lodge, No. 177, for initiation on June 26, 1925; tendering the \$10.00 fee with the petition. That he was elected to receive the Entered Apprentice Degree July 24, 1925. The records do not show that the degree was conferred. The charter of said lodge was surrendered June 26, 1931.

Mr. Morgan during 1939 indicated his desire to become a member of Gainesville Lodge No. 41, and the question was raised as to how to go about it.

I ruled that inasmuch as he had paid the required fee to Athena Lodge, had been elected but never received the degree, that Athena Lodge was now defunct and its assets in control of the Grand Lodge, Mr. Morgan was entitled to receive his Entered Apprentice Degree in the Lodge in whose jurisdiction he resided. Inasmuch as Mr. Morgan had complied with all requirements of petitioning for the Entered Apprentice Degree, and had been elected to receive it

ent was high-lighted by the presence of M.'W.'Brother J. Edward Allen, Grand Master of North Carolina, who had made the journey to Washington expressly for the purpose of presenting to me a certificate of honorary membership in his own Lodge, Johnston Caswell, No. 10, of North Carolina.

Also be it said that he graced our Grand Lodge with his presence and that of his suite on the occasion of our Annual Communication of 1940. The book reports a very satisfactory condition of the Craft in the District. The net loss in membership for the year was only about a hundred, leaving the membership in the District 20,002.

"NIGHT OF THRILLS"

Perhaps the big occasion of the Masonic year is what they call the "Night of Thrills," which in principle is not a new thing with them. At that time, the big baseball park was tendered to them by Bro. Clark Griffith, and they put on, with the assistance of the Eastern Stars and a lot of others, a great performance. It was under the direct direction of the Masters' Association of the District. It is stated that there were some twenty thousand people out for the occasion. Grand Lodge made Bro. Clark Griffith an honorary member. The net proceeds were \$11,968.73, all of which was given to the Masonic and Eastern Star Home of the District.

"TEMPLE HEIGHTS" SOLD

The big white elephant of the Grand Lodge is the Temple Heights property. A number of Grand Lodges have these white elephants, all remainders of the great and glamorous days when it looked like Masonry would never see any depression days. The Grand Lodge put a vast sum of money into it, expecting to erect a million-dollar National Masonic Temple on it in the future. No building was ever done. Owing to a number of changes, it came to pass that the Grand Lodge voted to see if a buyer could be found. Now, in August, 1940, it looked like there was a bona fide offer to buy, so they had a special communication of the Grand Lodge to make it possible to sell. All necessary legislating was done, and the prospective buyer, as we understood it, was waiting to get some zoning leg-

their business to do as they please, and we have no desire to criticize them for it.

We discover that "a Grand Lodge in Denmark" invited recognition, or rather exchange of Grand Representatives, but Florida turned it down. We could wish the book had told us which Grand Lodge in Denmark it was.

OUTSIDE HIS FUNCTIONS

We find that he gave a permit to the Order of the Amaranth to meet in the state of Florida, "limited," in kind. But even this did not meet the approval of the Jurisprudence Committee and it was disapproved. It appears that the "disapproval" label found in the text means that the whole matter of having the Grand Master pass on all such outside organizations is found to be unsatisfactory. Here is the text:

The Grand Master was justified in exercising these functions under the wording of this regulation. However, this Committee feels that the approval of such By-Laws and the granting of such permission is a function that should not be exercised by a Grand Master, and that it is a physical impossibility for this Committee in the limited time it has for its deliberation to adequately examine such organizations or their By-Laws. It also feels that this is not a proper field for the Craft to enter upon, and that this Grand Lodge should limit its activities of the practice of Freemasonry in the Particular Lodge and in the lives of its individual members.

It is, therefore, recommended that Regulation 411-A be amended by striking out the second paragraph thereof, appearing on the top of Page 108 of the Proceedings of 1939 and by striking out in the third line of the first paragraph the words "the supervision and regulation of."

The Grand Master has discreetly limited his action in approving these organizations and their By-Laws so as to be effective only until April 16, 1940. If the above amendment is adopted no further action will be necessary as to such organizations or their By-Laws. Masons who join any such organizations must see to it that they do not violate any of the principles of Free Masonry.

We think the Committee was right. This scribe is going to join any organization he pleases to join, and he has sense enough not to get into anything subversive, immoral

by a regular lodge under the jurisdiction of this Grand Lodge, I ruled that he was solely under the jurisdiction of Grand Lodge. The Grand Secretary was instructed to request Gainesville Lodge to confer the Entered Apprentice Degree for Grand Lodge by courtesy which work was done, waiving the \$5.00 building fund assessment and the initiation fee of \$1.00. Gainesville Lodge, No. 41, was instructed to then ask for a waiver of jurisdiction from Grand Lodge over Brother Entered Apprentice Morgan and the Grand Secretary instructed to grant the waiver, Brother Morgan thus becoming an Entered Apprentice of Gainesville Lodge. Gainesville Lodge was advised that since he had become their member through this waiver, he was to be instructed, coached and carried on the same as any member of their original jurisdiction. (Approved).

He has to hand down a large number of decisions. It seems to us that the Grand Masters of Florida and Louisiana over the years have rendered more official and formal decisions of law and procedure than those of any others of the Grand Lodges. The most of them are quite interesting too. Grand Master Kishpaugh got sat on by his Jurisprudence Committee in quite a number of cases. We seem to remember that all Past Grands in Florida compose the Jurisprudence Committee, and that it is virtually required that he give them his decisions before he reads his official address to the Grand Lodge, so we suppose Bro. Kishpaugh is only waiting to get it back on his successors.

Here is a rather interesting paragraph from his address:

FOREIGN CORRESPONDENCE

A large portion of the mail received, which would come under this heading, was inquiries as to what portion of the 1938 Proceedings had precipitated the action of Grand Lodge in 1939, when the Fraternal Correspondence was expunged from the minutes. These were all answered by a letter written at my request by the Chairman of the Committee on Masonic Jurisprudence. There were several Grand Secretaries who wrote in acknowledging receipt of the letter which had been sent out in regard to this matter, without any further comment.

We have to confess that we did not read the report in question very carefully, but in what we did read, we found nothing to render necessary what they did. It is

while being read. Motion was declared out of order by the Grand Master, whereupon the Brother making the motion appealed from the Grand Master's ruling, but the ruling was sustained." While there is no law covering such a matter, we in North Carolina do not legislate by means of motions to table made in communications of our Grand Lodge. We consider it Masonic courtesy to avoid that way of disposing of what a brother has proposed.

The following bill was among those introduced:

BILL NO. 1

Be it enacted by the Grand Lodge of Georgia, F. & A. M., and it is hereby enacted by authority of the same that the Masonic Code be and the same is hereby amended by adding thereto the following:

(a) That from and after the first day of November, 1940, it shall be unmasonic for anyone except the Master of a Lodge to say anything to any candidate in the test in the Entered Apprentice degree.

(b) For the first offense a Lodge shall be subject to a reprimand by the Grand Master, and for the second offense it shall be obligatory upon the Grand Master to arrest the charter of such offending Lodge.

(c) That all laws and parts of laws in conflict with the foregoing be and the same are hereby repealed.

SAM JOHNSON.

We do not know what was behind this, but Bill No. 1, was adversely reported and was rejected in due course.

WHAT WAS WRONG?

Then there came a resolution from Cornelia Lodge, No. 92. Cornelia is up in the peach country, where you get off the main line train of the Southern Railway to go up to Franklin, North Carolina, if you go there by rail, which they seldom do; the Tallulah Falls Railway is not overloaded with passengers. Well, this lodge got all stirred up about the Children's Cottage at the State Sanatorium at Alto. The Grand Lodge built this cottage at the institution for tubercular people, and gave it to the state

or in violation of the spirit of Freemasonry. The Grand Lodge steps outside its legitimate sphere when it presumes to tell me what I may or may not join. The tendency is for Grand Lodges to do entirely too much legislating. They stick their noses into things beyond the legitimate functions of a Grand Lodge of Masons, and what ought to be happy Freemasonry gets itself into a state of unnecessary agitation as a result.

WHY DID THEY OBJECT?

And this brings up another matter. Most Worshipful Brother Kishpaugh sent the "Declaration of Principles" around, and said he thought it was a good thing to adopt. "Jurisprudence" did not think so, and it was thus. In the Colorado story we observe that several of the larger Grand Lodges of the northeast adopted this, and three or four in the south; but the most of the Grand Lodges of the South and the West ignored the matter of Declarations of Principles or for reasons best known to themselves, usually the objections of some influential brethren, ditched it. During this scribe's term as Grand Master he had good cause to be glad that we adopted the "Declaration."

GEORGIA—1940

This book of Proceedings of the Grand Lodge of Georgia, F. & A. M., begins with three pages of what is styled, "Minutes of the Morning Session, October 29, 1940," and at the proper place we find the "minutes" of the next session, and so on. These Georgians believe in singing the old hymns of the Church. At the opening, they sang, "How Firm a Foundation, Ye Saints of the Lord;" and later they all sang, "In the Sweet By and By," after the Necrology report.

In Georgia, when any Mason desires to get the Masonic law amended, he introduces a "Bill" to that effect. It is reported that there were twenty Bills and Resolutions introduced, the most of which did not pass.

MOTION TO TABLE

The book says "a motion was made to table a bill

list." The "minutes" tell us that the resolution was referred to the Committee on General Welfare and that this "made adverse report," which report we do not find.

MASONIC STAMP

Then there came from Sparta Lodge a resolution with a lot of whereases, providing that the Grand Lodge favor "a Cancer Control Stamp Association," to collect funds for cancer control in the state of Georgia. It seems that it is intended that this shall be a Masonic Association. We have to report that the Grand Lodge did not adopt this.

"DOES NOT PURGE HIMSELF"

Then there was Bill Number Sixteen. This has to do with violators of the liquor laws, whatever they may be in the sovereign state of Georgia. The text of the Bill is, that "A Master Mason guilty of violating the prohibition law does not purge himself of his unmasonic conduct by appearing in open Lodge and acknowledging his transgression." And this was duly enacted into law. It would seem that these fellows would indulge in the liquor traffic in violation of the statutes made and provided, and when taxed with it would tell the lodge the charge was true and they were guilty as a hound dog of something and ask for leniency; and it would appear that thereupon such lodge would tell them to go and sin no more (sic—so as to get caught). So that is now definitely out. At least, that is the way it reads to us.

The Grand Lodge worked under serious handicaps this year. The Grand Master was ill for many months, and then our good old friend Frank Baker, the Grand Secretary, was ill for the most of the year. His place at the Annual was filled by certain good brethren who substituted.

WHO APPOINTS

At this Communication, legislation was passed (Bill No. 10), providing that the first five officers of a lodge shall be appointive, and that the Chaplain and the Senior Deacon shall be appointed by the Master of the Lodge; that the Senior Warden shall appoint the Junior Deacon;

for use for children. So here is what the Cornelia brethren say they discovered:

1. That an invalid doctor having an active case of tuberculosis has been living in the Children's Home and that many of the children come into daily contact with him.

2. That only a few children, less than twenty in fact, were being cared for in the Children's Home.

3. That the Children's Home has been converted largely to the use of a dormitory for the nurses of the State Sanatorium instead of caring for the afflicted children for whom it was constructed.

4. That the food for the children was being cooked several hundred yards away from the Children's Home and carried to the children, where it arrived cold, although the Children's Home is equipped with an excellent kitchen where the food could be prepared.

5. That Dr. Sharp has repeatedly stated that he was not interested in children.

6. That applications for admission of children have been discouraged. We believe it is of more importance to cure a child and thus enable him to prepare for an active life than it is to treat adults.

7. That the beds have been moved in and out of the Children's Home several times and that this was done when this Lodge first commenced to make an investigation of the conditions existing there.

8. That the management has shown a disregard for the children and devoted practically all of its efforts towards the adult patients.

We believe that these rumors have become so prevalent and so persistent that the failure of Masonry to make an investigation is bringing the Lodge into disrepute among the brethren over the State and that it would be for the best interests of Masonry for the Grand Lodge of Georgia to make a full and complete investigation of the same and report to the Grand Lodge of Georgia at its annual meeting.

We, therefore, humbly petition the Most Worshipful Grand Lodge of Georgia to appoint a committee to make a full and complete report of the conditions existing at the Children's Home.

But the Grand Master told the Grand Lodge that he had visited the institution and that things are in good condition; that "there are no applications on the waiting

any law or pursue any course of conduct which may suit the pleasure of its members. It is part of the whole Institution and, therefore bound to make, interpret and apply the laws to carry out the broad purposes of Masonry and without the moral right or legal power to change the general plan or scheme of the Institution, even in its own jurisdiction."

In great contrast with Masonry in England is the great number of subsidiary organizations we have, each of which predicates its membership on Masonry. Many of these organizations are very laudable in character but calling them Masonic does not make them so, and certainly diverts from Masonry the talents of many able brothers that might be employed for the upbuilding of the craft. It is the opinion of many that when Freemasonry blends or unites with other organizations for any purpose, Freemasonry loses its distinctive character which is the outstanding feature of our specialized institution and becomes just another organization.

Our work as Masons is to take the material we get and make it better. They come to us with certain commendations as to their physical and moral standing and if we fail to make them better, the fault lies principally with us. The work of Masonry is practical life the use of all the faculties in their proper spheres and for their natural functions of the form of Masonry is goodness, morality, living a true, just, affectionate, faithful life from the motive of a good man.

HAVE WE MORE HERE?

In one respect, we are wondering whether he has complete knowledge of the facts: is he conversant directly with the English system and the number of attached organizations? This scribe happens to have not only first hand information about them, but actual membership in them. He is perhaps a member of English groups that Bro. Lambie does not know to exist. Of course what comes to mind first is the absence of the Shrine in the English system. This is because of the English psychology. The Englishman does not care for the carnival-type organization and occasion as we know them. It is not a part of his sense of humor. But to make up for this there are others of different type. The reader may get optical proof in the rituals in our possession, presented to us in Great Britain. Further, the membership of these organizations

and the Stewards shall be appointed by the Junior Warden. It is provided also that the Tyler may be elective or may be appointed by the Master, as the lodge by its by-laws shall provide.

Here is an item that is quite interesting, being similar to what is done in California:

CITIZENSHIP AND FREE PUBLIC SCHOOL PROGRAM

In accordance with the resolution passed at the 1935 session a proclamation was issued setting apart the period September 16 through October 15th for the observance of a Citizenship and Free Public School Program. Worshipful and Rev. Firley Baum again consented to head this committee and he has been tireless in his efforts to make the program everything the Grand Lodge could wish. The observance was inaugurated with a radio program over Station WSB on September 14th. Dr. M. D. Collins, State School Superintendent, favored us with an address on this program. We are grateful to the State Department of Education for their endorsement of and cooperation with this movement.

MICHIGAN—1940

TWO SCHOOLS OF THOUGHT

Grand Master Francis B. Lambie reveals himself as a man of real breadth and ability. He analyzes the functions of Masonry and has something to say about groups to which Masonry is a prerequisite, as follows:

There appear today in Michigan, at least, to be what we might call two schools of thought, regarding Freemasonry.

One has the idea that Masonry must be brought up to date, in other words, it must be streamlined to fit with the times and some would even go so far as to solicit members.

The other, that the Ancient Landmarks, regulations and customs of Masonry exemplify that universal morality, which is suitable to the inhabitants of every clime, to the man of every creed. To this class your Grand Master belongs.

The chairman of our jurisprudence committee stated years ago "Masonry is a specialized institution, universal in scope and so ancient that its origin reaches into the dim past. A Masonic Lodge is not a voluntary club or society. It is not a separate and independent body, free to adopt

and may not be accomplished in a period of a year or two. Consequently, the committee is convinced that a definite line of action should be determined upon and then followed consistently from year to year toward the accomplishment of the particular objective, in this case the establishment and building up of a Masonic youth organization in our state.

We repeat a statement in our previous report as follows:

"We know of no field of activity in which Masons could be better employed than promoting an institution whose sole aim is to develop the moral and spiritual life of our young men."

And we conceive no finer effort than for the lodges and Masons of this state to promote the establishment in their respective communities of an organization or agency for the upbuilding and protection of the youth of the respective communities.

For all of the foregoing reasons, your Committee would, therefore, recommend that the entire subject matter be thoroughly re-examined and restudied by a special Youth and Americanization Committee to be appointed by the incoming Most Worshipful Grand Master to report at the Annual Communication in 1941 with specific recommendations for the action of this Grand Body and that, in the meantime, the sponsorship of DeMolay as now limited and defined be continued.

EXAMINATION NOT REQUIRED

They were in a mood to change things. Here, for instance, is a review of the Michigan requirement that every Master Mason shall pass a proficiency examination on the third degree within six months after having been raised. Grand Master Lambie recommends that this be repealed. Twenty two brethren spoke to the subject when it got to the floor of the Grand Lodge, but in the end they repealed it outright. Our experience seems to have suggested that they did well.

And then here is another piece of legislation which attempts to meet a crying need:

MEMORIAL LODGES

Section 19: Where two or more Lodges in this Grand Jurisdiction have concurrent jurisdiction, there may be formed in each of such jurisdictions a Memorial Lodge to

is small. For instance, there are only some 2,500 Knights Templar in all England. In the Scottish Rite, one never receives anything above the Rose Croix degree by petition; the rest is by invitation after a wait. There are a number of different organizations in England.

MASONRY AND YOUTH

And then, what should be the attitude of Masonry toward the youth movement? It seems apparent that the experience of other groups teaches us the importance of Masonic contacts with youth. Masonry has to be perpetuated as to membership, and the trend of things the past decade certainly is not doing it. We have a suspicion that the DeMolay Order, while it is to be highly commended, is not as well conceived to get a real grip on youth and hold them as it may perhaps be made in the future. There is much unnecessary turnover in the membership. It is not gaining ground as much as it should. We have not yet reached the final solution of this problem. What will emerge, we do not yet know. We hope to see incontrovertible means available to contact youth for its own good, for that will mean the good of Freemasonry ultimately. Here are some paragraphs from the Youth and Americanization Report to the Grand Lodge of Michigan:

It is apparent that serious question arises when the problem as to the extent of participation of this Grand Body and its constituent lodges in such organizations is being considered, under the present state of affairs. The limitation and definition of our sponsorship is most general in character and more definite detail is desirable. Again, the language of the Most Worshipful Grand Master in his annual address, above referred to, would seem to further limit and restrict the terms of our sponsorship, for even moral support and sympathetic recognition and understanding of the existence and purposes of the Order by this Committee acting in an official capacity might very easily involve this Grand Body or a constituent lodge or lodges in at least an implied obligation which, of course, would be contrary to our sponsorship as limited and defined.

It is very clear to your Committee that the matter of a youth movement is one of slow growth which must cover a sustained effort over a substantial period of years

TENNESSEE—1941

SPEEDY WORK

Here is a book that will catch your eye. It records what took place in the Annual Communication of the Grand Lodge of Tennessee in February, 1941, when Grand Master Paul Fisher Lanius was presiding and Grand Secretary Thomas Earl ("Ted") Doss was at the Grand Secretary's desk. The book got to us ten days after the new Grand Master banged his gavel; this in spite of the fact that Grand Chapter and Grand Council met the same week and he also got out the Proceedings of these at the same time. They tell it in Tennessee that he has the Proceedings written up, set in type and ready to print when the Grand Bodies are opened. They tell it that one brother got up in Grand Lodge and began to read an important document; whereupon Ted pulled his coattail and whispered loudly, "For God's sake let that other man get through before you begin. It's all in type in the Proceedings that way and if you go on now it will cost the Grand Lodge an extra five dollars to change it!" And he saved the five dollars, they say.

GRAND MASTER A PREACHER

And Grand Master Lanius—we could wish that many more ministers, Methodist, as he is, or Baptist or other—would imitate his example. If they would, here in North Carolina, more of them would get high Masonic honor. We find that he was raised in a lodge of the great city of Lois, Tennessee, seventeen years before he was installed Grand Master. Many other preachers have been so raised. But the point of difference and departure is, that every time the Conference moved him, he moved his Masonic membership and served both his church and his lodge faithfully in his new home. Too many ministers simply neglect Masonry altogether; when they move their stock of sermons, they do not move their Masonic membership but let it lapse. This is a regrettable attitude.

It would seem that he was put in the line of the Grand Lodge officers from western Tennessee. Later he moved

conduct Masonic funeral of deceased sojourners only. Upon a proper application made to the Grand Master he may issue a dispensation to a constitutional number of Master Masons in each of such jurisdictions to form a Memorial Lodge. Such Memorial Lodges shall remain under dispensation until revoked by the Grand Master. They shall have the same officers as have other Lodges, provided, that the Worshipful Master and Wardens thereof shall have attained the same rank in a chartered lodge. They shall pay no fees or dues to Grand Lodge and shall not collect fees or dues. Their expenses shall be met by proportionate contribution from each of the Lodges in their jurisdiction, or by their local Board of Relief. Membership in such Memorial Lodges shall be by plural membership only. Any member of a Memorial Lodge may terminate his membership at will, upon written notice to the Secretary thereof. Regular Communications of Memorial Lodges shall be held quarterly with an annual meeting in March for the election and installation of officers.

We could wish that Masonic Funerals such as we have seen in the past might be discontinued—and they are being discontinued to a large extent. We do not like the traditional funeral ritual of Masonry. We have prepared, and have tried, another which is not the traditional one or like it, which seems to us better in the light of present day funeral psychology. Because of the old one, the cities had trouble in getting sojourners buried Masonically. Hence the Memorial Lodges. It was frankly stated that they might be a failure, but the experiment is worth trying.

DOLLAR A WEEK

In Michigan, if a lodge recommends a person for admission to the Masonic Home and such person is accepted, this automatically binds the lodge which got the admission through, to pay a dollar a week toward the upkeep of such person in the Home. It was proposed to abolish this charge. The reader can imagine the reason advanced for such a change. But it is stated that they did not abolish the charge of a dollar per week. We think a lodge ought to give a dollar a week, or fifty two dollars a year, to the institution in such circumstances very gladly.

Grand Jurisdictions are operating under the same plan. Our system is neither untried nor is it radical. Experience has proved that better results can be obtained for our wards when they are in a natural environment. Children maintained in the home of a mother or of a relative may rapidly take their legitimate places in society, and become citizens of whom the Fraternity may be justly proud. Even if we look at this subject from the standpoint of the material and financial alone, the system of outside maintenance has to a great degree been our salvation. It would have been utterly impossible for this Grand Lodge to maintain four hundred and sixty-six people in the former manner at the Home. We could not possibly finance such a program without levying a per capita tax of at least five dollars, and we are all well aware that such an amount would be prohibitive. We desire to call the attention of the Fraternity to the average cost of one dollar and thirty cents per day for Masonic Home Institutional Charity in all Grand Jurisdictions, as compared to thirty-two cents per day for the method of outside maintenance under which we now operate.

Then the Masonic Home Committee comments on the system. It tells us that there are 96 Old Ladies (capitals theirs) on their rolls, twelve of whom are in the Home at Nashville. No children are cared for institutionally, it appears. The comments of the Committee include the following paragraphs:

ORPHANS

Orphans, as they are commonly thought of by the general public, are a group of children housed in some Institution, under strict discipline, mechanized and streamlined in their every thought and action. Their schedule of work, play, and study is set up in the same manner as a modern factory where the raw material starts, on conveyor, at one end and comes out a finished machine at the other end. Children were created by God, and born into the world, not to be reared in the same manner and by the same process as machinery is manufactured, but to have the environment of a home and loved ones.

Your Committee is happy to find that your Board of Control has put aside the old order and is now functioning in the way that will bring our Orphans into manhood and womanhood in their home communities where they have the care and influence of their mothers (if living), or other near relatives, which is so essential in shaping

to the "Tennessee Conference" of his church, which is Middle Tennessee. So it happens that at the time of his service as Grand Master his home address is at Nashville. There is an inviolable rule in Tennessee that the three sections, East, Middle and West, shall rotate in starting the officers. So the new Grand Master now serving as these lines are written is Brother Samuel H. Cooper, who lives at Johnson City, over near the North Carolina line, the same being the city from which went Ted Doss.

HOME CARE OF ORPHANS

Tennessee has departed from the method of caring for Masonic orphans and dependents which we use—keeping them in institutions. They have a plan which they advocate strongly, claiming that it is representative of more advanced thought in the principles of eleemosynary work. Here is the Grand Master's statement of it:

True charity is love, and without love all our efforts to help needy people will become nothing more than sounding brass or a tinkling cymbal. Institutional charity can discharge our duty to our wards; it can give them food, lodging, clothing; it can supply for them the means of an education. But every child needs and must have deep draughts of love; he needs to live in an atmosphere of sweet sympathy, of affection, counsel, and trust. We may have the best Institutionalized Charity in the world, but, as such, it can never furnish that which the child needs most. God ordained that children should be born and reared in a home, where love is the supreme motive; and who dares to question the wisdom of God in this, His Divine purpose. It is the conviction of your Grand Master that God has been leading us in paths we have not all known to the place where we may again make possible a home for every unfortunate child that comes within the compass of our charities. This great work must not be discontinued, but it should command not only the cooperation but the unqualified support of every Mason in Tennessee.

Your attention has been repeatedly called to the fact that this Grand Jurisdiction is not alone in practicing the system of outside maintenance. Your Board of Control, under the direction of its efficient Chairman, M. W. Brother M. S. Roberts, P. G. M., and of Brother Lucian C. Connell, was one of the pioneers in this field of endeavor; but at the present time we find that thirty-two

was productive of some headaches. The book tells us that the Jurisprudence Committee made a report about it somewhat as follows:

12. We have reviewed with great care the Grand Master's report concerning the activities in Alhambra Mosque in Chattanooga and unanimously commend him for his action. We have held a conference with the Worshipful Masters and many of the Wardens of the Hamilton County Lodges. We have the assurance of these brethren that the un-Masonic activities will be promptly stopped and will not occur in the future. We recommend that the assurances given to your Committee by the Worshipful Masters be accepted, and that the incoming Grand Master assure himself that a normal and healthy condition exists, which failing by March 1, he shall take such disciplinary action as is necessary, to preserve the good name of our fraternity.

Inasmuch as the incoming Grand Master is a salesman for General Mills, Incorporated, and not a minister, his viewpoint may not be entirely the same. What took place at the said dances, we are not permitted to know. Some Shriners, of course, go too far and should be restrained. But the public in general recognizes that a Shrine meeting is a variety of carnival, and the public understands carnivals well enough to take them as they are. We have observed a lot of Shrine meetings here in eastern North Carolina, and we have to say that the fellows very successfully have a good time while at the same time there are far fewer who indulge in excesses than reputation says there are. Carnivals once in a while do places good. The Shrine Ceremonial Carnivals are much better than any other sort that we have seen, in case the reader wants to know. All of this is said in general; we know nothing about what happened at Chattanooga. We asked veteran police at Indianapolis, Indiana, when the Imperial Council of the Shrine of North America was in session, whether there was much disorder. "Oh, No!," he replied. He added that other conventions which went to Indianapolis from time to time made the Shriners look like Sunday School classes. Our observation corroborated this.

A DRUNK MASTER

It looked like the Grand Master just ran into improper

the lives and destinies of all children. Many of our outstanding men and women of today will tell you that they owe every accomplishment and success to the inspiration given them in their early years by their mother. Brethren, this inspiration cannot come from institutional care, although it may be efficient.

Your Committee have carefully gone into the expense of caring for our children in their home communities, and as family groups. We find it much less than when they were cared for in our Institution near Nashville.

At this time we have more than 200 boys and girls on our rolls, ranging in age from babes in arms to 18 years old. Of this number, we have 17 girls in preparatory schools and boarding homes. The remainder are in their own homes, under care of their closest relatives. From the preparatory schools and boarding homes, the girls are being trained as teachers, nurses, stenographers, and other gainful occupations that they may be able to be self supporting on completion of the courses. Practically all the boys are amply cared for through the public schools, taking their places in the community along with other boys of their standing and intellect.

We find some children known as "problem children." These children have a low mentality and are difficult cases to handle. They will likely be under our care for a number of years. The number in this class is small, and should not cause any alarm.

To boil the entire situation down, we find that, in our opinion, the Board of Control is doing an excellent job, with their program of outside maintenance. We are convinced that this program gives these children the best opportunity to take their proper places in their community, having equal advantage with other children of their age and intellectual capacity. We maintain that each child, under our care, has a God given right to a home, and a community, and the privilege of being like other children, living like them and growing up with them. This result cannot be accomplished in an Institution.

Tennessee has pioneered in the method of Outside Maintenance as now practiced by our Board of Control.

It appears that Alhambra Temple of the Shrine got up some dances at which the Shriners did too much cutting up to suit the Grand Master. It further appears that these Chattanooga Shriners resented his attempting to abate this Masonic nuisance. The whole matter

and serious minded brethren, and we must endeavor to challenge them for the future of Masonry and rouse them to a sacred sense of its many values. Some of this group may be interested in the beauty of its symbolism, some in the depth of its philosophy, some in its romantic history, and still others may become especially interested in the charitable undertakings of the Fraternity. The Grand Master is definitely of the opinion that the Lecture System can help us and must help us to emerge from our indifference and lack of understanding and bring us into a day of larger usefulness.

We think North Carolina would probably go with him in this notion of the work of these important officers.

The Reviewer is our friend, John T. Peeler, whose portrait adorns the book and whose report is an exceedingly able one.

TEXAS—1940

“MASONRY DAY BY DAY”

Presiding at this Annual Communication at Waco on December 4 last was Grand Master Leo Hart, a resident of Gilmer, and County Auditor of Upshur County. The Grand Master set out with the slogan, “Masonry Day by Day,” and he seems to have made the brethren conscious of the purport of this slogan.

To find a place in which the Annual Communications of this Grand Lodge may be held is no small task. The facilities of Baylor University are used. We are told that the Annual Banquet was held there, some 2,300 brethren being seated at the tables together for it. Baylor is the Baptist University of Texas.

OPENING PROCESSIONAL

It is recorded that Grand Master Hart launched an innovation in the manner of planning for the opening, described as follows:

Promptly at 10:00 o'clock A. M., a procession which had formed outside of the Grand Lodge room, composed of the Most Worshipful Grand Master, Brother Leo Hart, the Grand Lodge Officers and the Past Grand Masters, entered the Grand Lodge room, the procession being led by Past Grand Master W. Madden Fly, senior Past Grand

things. Here is the case of the Master of an East Tennessee lodge. He went to Grand Lodge with too much liquor aboard, and stayed that way. He engaged the Grand Master in conversation there while drunk. So soon afterward, the Grand Master suspended him from office. We haven't any patience with drunk Masters. The truth is, we don't see any sense in trying to have a good time by getting drunk, anyway.

FUTURE OF THE LECTURERS

The Grand Master thinks the Grand Lecturers as their sphere is now conceived, are outmoded. Here is his reaction :

It is the conviction of the Grand Master, however, that the time has now come when we must use our Lecturers in a wider field of service. We must build, in this rapidly changing world, on broader foundations. For a number of years we have been steadily losing ground in numbers, and I fear in influence. Brethren, we are facing hard facts and not merely a theory. I appeal to you in the interest of Freemasonry to meet the obligation which these facts reveal to you. When our losses first began, we said it was occasioned by the depression, and there is some truth in this. But the depression has been over for some years, and yet our losses continue. During the last few years, we have made further excuse for our losses by saying that those who have been suspended were never Masons, just members. There may be some truth in this statement also; but it is my conviction that every petitioner for the degrees of Masonry is potentially a Mason. If this petitioner does not become a real Mason in the heart, someone or something is radically at fault.

It is evident that our knowledge of ritual has outstripped by far our understanding and appreciation of the noble meaning and high destiny of Masonry. Our ability to recite ritual with exactness has surpassed our zeal for its higher values and dulled our comprehension of the truths presented. Whether we would have it so or not, we are faced with the fact that only about ten per cent of our membership has any real interest in learning our ritual or time to become proficient in its performance. This leaves nearly ninety percent of our membership with the feeling, although it may never be articulated, that the investment by the Grand Lodge through its Lecture System does not touch their lives and has nothing of vital interest to offer them. We owe something to this large group of intelligent

*We heard the muttered message clear—keep faith!
 “To every man a different meaning—yet faith
 To the thing that sets him at his best.
 Something above the blood and dirt and wet,
 Something apart—God forbid we see the rest.”*

This flag of ours pictures the vision of a people whose eyes were turned to the rising dawn. It represents the hope of a father for his posterity, While it has never been flaunted for the glory of royalty, yet, to be born under it is to be the child of a king, and to establish a home under it is to be the founder of a royal house. It expresses the sovereignty of a people that shall endure and live on and on, after all else passes away. He who lives under it, and is loyal to it, is loyal to truth and justice everywhere. He who lives under it and is disloyal to it, is a traitor to the human race everywhere. He who would ridicule, defame, desecrate, or disrespect that flag would not only ridicule, defame, desecrate and disrespect himself, but our nation as well, because that great flag represents our Constitution, our bill of rights, our government, our nation—everything that we have been taught to hold dear and true and precious. What could be saved—what would be left, if the flag of our American nation were to perish?

*“O banner blazoned in the sky,
 Fling out your royal red;
 Each deeper hue to crimson dye
 Won by our sainted dead.
 “Ye bands of snowy whiteness clean
 That bar the waning day,
 Stand as the prophecy of things unseen
 Toward which we hew our way.
 “Fair field of blue, a symbol true
 Of Right, of Faith, of God,
 O’er arch us as we seek anew
 The path our fathers trod.
 “Ye clustered stars that gleam above,
 Our darkness turn to light;
 Reveal to men Heaven’s law of love—
 That ends the world’s long night.”*

Flag of our great nation, symbol of human liberty, whose stars and stripes stand for courage, faith, purity, and union, WE SALUTE THEE! pledging our lives and our sacred honor to guard, defend, protect, and revere thee, forever, and ever, and ever.

And when he comes to discuss his acts, the Grand Master thus comments:

Master, followed by all other Past Grand Masters present in the order of their seniority, and by the Most Worshipful Grand Master and Grand Lodge Officers in the order of their seniority. The United States Flag and the State flag of Texas brought up in the rear, and were placed at the Altar, whereupon Right Worshipful Brother Rogers Kelly, Grand Junior Warden, offered the following salute to the flag:

R. W. ROGERS KELLEY, GRAND JUNIOR WARDEN: Most Worshipful Grand Master, Right Worshipful Sirs, Distinguished Guests, and my Brethren:

We assemble here today as Masons, and before opening this Grand Lodge we pause, momentarily to salute and pay tribute to the flag of our great Nation.

It has been asked by some why should we as Americans, salute and pay tribute to our flag. There are individuals in our country who violently oppose such conduct. Even the parents of some children of our land have forbidden those children from saluting or giving that great flag the respect to which it is entitled.

Our flag is an emblem of our unity, our power, our strength, our thought and purpose as a nation. It has no character other than that which we ourselves give it from generation to generation. The choices are ours.

It floats in majestic silence above the hosts who execute those choices, and yet though silent it speaks to us—speaks to us of the past, of the men and women who have gone before us, and who have written their records upon its folds.

From its birth until the present time, it has witnessed a great history; has floated on high, the symbol of great events, of a great plan of life worked out by a great people.

When we look upon our flag we do not see just an emblem. We see the nation and the people behind it, the very heart-throbs of more than one hundred and thirty million free, liberty-loving Americans. Yes, more than that we see the thousands upon thousands of patriotic heroes—those martyrs who gave their all, who made the supreme sacrifice that we might remain free; that we might be privileged to enjoy the blessings, the comforts and the opportunities of the mightiest self-governing republic on the face of the earth. Yes, when we look into the folds of this beautiful flag,

*"Still can we hear the voice that fell behind,
Where eddying smoke fell, like a mountain wraith
And in the din that left us deaf and blind,*

cial to the Deputies to have a message each month from the Grand Master. In this way I have been able to make many suggestions that I felt would be helpful to the Deputies and would build up many of the activities of Lodge work. I am convinced that this work has been worth while, and that it has produced results of untold value. in assisting the Grand Master in getting such fine work done in all districts of the Grand Jurisdiction. The splendid cooperation at all times of the Deputies has been an abiding inspiration to me and has been of value in interesting all to live "Masonry Day by Day." To them I owe a debt of gratitude. They have served admirably and efficiently. The results of their efforts and endeavors, for the good of the Craft, will long be remembered and felt by all, and to me will ever remain a happy and lasting memory. Deputies one and all have been most enthusiastic and punctual in carrying out all instructions to lodges in their respective Districts.

Likewise to each Worshipful Master there has been prepared and mailed monthly a circular letter, offering suggestions that I felt would be helpful and beneficial to the Masters, in creating and holding interest in the activities of their respective lodges. These suggestions have embraced and included such subjects as building up attendance of members at their Lodges, visitations to the sick and shut-ins, ideas for feature nights, the important duty of attending funerals when the Lodge is convened to conduct the rites for a brother. The importance of our members subscribing to the Grand Lodge Magazine, stimulating interest in attendance at Grand Lodge, the steady work of contacting members before the close of the Masonic year and precluding suspensions, study of the esoteric work, fraternal visitations, in fact any matter that I felt would be beneficial in assisting our members to live "Masonry Day by Day."

While it was not contemplated that every lodge would follow every suggestion as to programs and activities, I did feel that every lodge would concentrate on some one or more of the suggestions. I am happy to report to you that I consider this monthly letter to the Worshipful Masters has been productive of much good, and I assure the Masters of all Lodges that I am deeply appreciative of their interest and cooperation, and for the services rendered in making our lodges more effective in service. I know they will each become members of the Grand Lodge feeling they have worked diligently and faithfully for the continued welfare of a cause to which we are dedicated and devoted, and which we conscientiously desire to see enlarged and expanded for the good of all.

RECOMMENDATION NO. 6

From my view of the Grand Lodge Proceedings, I do not find where we have at any time used a Processional of the Grand Lodge Officers just prior to the opening of our Grand Annual Communications, though such a Processional is and has been used for many years by other Grand Jurisdictions. The Processional used just prior to the opening of this 105th Grand Annual Communication is, of course, without precedent in this Grand Jurisdiction, and I believe was found to be most pleasing and acceptable to those witnessing the same. It is my opinion that this Grand Lodge needs and should have some set form of Processional to be hereinafter used prior to the opening of this Grand Lodge in ample form. I therefore, recommend that the Chairman of the Jurisprudence Committee, the Chairman of the Committee on Work and the incoming Grand Master be authorized and empowered to work out the form and ceremony of a suitable and proper Processional to be used and followed hereafter beginning in the year 1941.

There were a number of distinguished guests from other Grand Lodges, including Grand Master Ezequiel Hernandez of the Grand Lodge of Tamaulipas, Mexico. One of these distinguished guests was the Grand Master of the Grand Lodge of Missouri, who happens to be none other than Senator Harry S. Turman. So when he was presented, the job fell on none other than Senator Tom Connally, of Texas, and a great time was had by all about it.

This Grand Master Hart believed in maintaining contacts with the Craft and with his officers. He is quite on the right path in this, as this present scribe can testify from personal experience in the same office. Here is what he reports:

MONTHLY LETTERS TO DISTRICT DEPUTY GRAND MASTERS AND WORSHIPFUL MASTERS

During the year there have been prepared and mailed, monthly, from the Grand Master's office, to each District Deputy Grand Master, a message in the form of a letter. This has enabled me to keep the District Deputies thoroughly informed relative to pertinent matters affecting the Lodges and brethren, has kept them posted on happenings of the Craft over the state, has been the means of creating enthusiasm among and inspiring Deputies to be leaders. I feel it has been decidedly benefi-

der dispensation of the Grand Lodge of Texas, same not being in proper form.

6. Permission refused for May Lodge No. 574 to meet temporarily in the Woodman Hall in the town of May, and jointly occupy same with the Woodmen of the World.

7. Dispensation refused for Hall County Lodge No. 1271 to circularize Lodges in Texas for aid to an unfortunate member.

8. Permission refused a business establishment in Maine to circularize Lodges in Texas with a small emblem for which each Lodge would be requested to send a check in payment of same.

9. Permission refused to Bronson Lodge No. 893 to sponsor a Boy Scout Troop in Bronson.

10. Dispensation refused for Rogers Lodge No. 602 to use a ground floor for its regular meeting place.

11. Dispensation refused for Edna Lodge No. 767 to hold its stated meeting June 18th instead of June 17th.

12. Permission refused for Lodge to permit suspended brethren to attend a special meeting of Pampa Lodge No. 966, prior to the time of their reinstatement.

13. Permission refused for Ochiltree Lodge No. 910 to accept petition where applicant had resided in the State of Texas only ten months.

14. Permission refused for Bay City Lodge No. 865 to install a brother who was appointed Chaplain, at a stated meeting held subsequent to August 1st.

Permission refused for May Lodge No. 574 to deed its Lodge property to Brown County, Texas, in order that a N. Y. A. building might be erected thereon.

They have cut down the size of the books of Proceedings, which used to run 1,500 pages. The full roster of all names does not now appear. Foreign Correspondent W. Madden Fly is functioning properly as usual. He never fails to find something that this scribe has done or said, that he does not like, and he never fails to speak his mind. We have for many years enjoyed reading his kicks and his demurrers and his exceptions to our views. The school of reviewing which does this is unhappily dwindling.

DOCTOR TRUETT'S GREAT ADDRESS

One of the few really outstanding preachers of the

Here is something that we had not seen before, and we think these Texans have got something here, too:

CENTENNIAL CERTIFICATES

The Grand Lodge at its Grand Annual Communication in December, 1939, adopted a Resolution that a special certificate be presented by the Grand Master for and on behalf of the Grand Lodge of Texas, to all subordinate Lodges at the time they observed their century of continued existence. It further provided that a similar certificate be presented Holland Lodge No. 1, and Milam Lodge No. 2, these Lodges having heretofore observed their centennial celebrations.

We think this would be a good plan in any Grand Lodge having lodges whose centennial anniversaries are coming around.

The Grand Lodge performed the usual duties. The Grand Master reported the usual acts. It was a successful communication. There was reported a net gain during the year of 2,173 members, which every Grand Master in the United States would like to show. The Grand Master of Texas works under some more strict limitations of law than does ours, as witness the following "dispensations refused":

DISPENSATIONS REFUSED

1. Permission refused for Gatesville Lodge No. 197 to hold their meetings in the Lodge hall of Bee House Lodge No. 550 during the time necessary to complete repairs on their lodge room, because such action would be in violation of Article 270.

2. Permission refused for Quanah Lodge to hold its regular meeting on May 20th at an earlier hour than that mentioned in its by-laws.

3. Dispensation refused for Center City Lodge No. 558 to meet in the Lodge room of Goldthwaite Lodge No. 694, for the purpose of conferring Degrees, because same would be in violation of Article 270.

4. Permission refused for Quail Lodge No. 930 to hold a regular meeting in the Lodge room of Wellington Lodge No. 763, because same would be in violation of Article 270.

5. Refused request for dispensation to organize a Lodge in Laredo, Texas, to be set to work as a Lodge un-

for man is to live like he ought to live, and he is to take no furloughs from this big business, but day by day and wherever he goes he is to be true to the ideals and standards that have given this institution a great place in the earth, and far famed distinction.

And when one remembers that over 100,000 Texas citizens are bound up with this institution, renewed heart and hope are given me for the welfare of our country, for these 100,000 and more men can rally this state to the highest standards and turn the batter back from the gates for every wrong horde of evil influences that would at any time seek to override and overrun and destroy our commonwealth. We are agreed, I must believe, that it behooves a community to keep before it all of the while the right standards and ideals for the inspiration of conduct and the strengthening of character. What shall it profit a people if they gain in bank stocks, and in railways, and in factories, and in diversified and well exploited farms, and in all of the material accessories of civilization, if a people lose sight of the strategic and primary truth that the most important asset in a country's life is the people in such country?

Well does Emerson remind us that the supreme test of a country is the kind of men that a country turns out, and well does Edwin Markham, the immortal poet, remind us in one of the last things he said, when he wrote:

*"When blind people we see
That in the human plan
Nothing is worth the making
That does not make the man.
"Why build these cities glorious
If man unbuilt goes?
In vain we build the world, unless
The builder also grows."*

The constant and supreme peril of our land and of all lands is the peril of secularism, and we ought, in every way possible, to be reminded of the saying of the great Master when He said, "A man's life consisteth not in the abundance of the things which he possesseth."

When Tennyson wrote his little poem, "Crossing the Bar," he did more to build an enduring, worthy civilization than if he had built and set afloat a thousand of the most splendid ocean liners that ever plowed the seas:

*"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea."*

world in pulpit ability, regardless of denomination, is Dr. George W. Truitt, pastor of the First Baptist Church of Dallas, a native of Clay County, North Carolina, and known to thousands of Carolinians. This year, Doctor Truitt was the Grand Lodge Orator. We feel moved to give our readers Doctor Truitt's words, as follows:

From my earliest recollection, sitting about my father's knee, who was a Mason, and hearing him and fellow Masons talk, I imbibed the impression in early childhood that the Masonic Fraternity is one of the most helpfully mediating and conserving organizations among men, and I have never wavered from that childhood impression, but it has stood steadfastly with me through the busy and vast hurrying years.

A man has a strange heart if he is not touched with a strange sense of awe when he goes into a Masonic Lodge and observes its furniture, notably the Bible right in the center of that Lodge, and the square and the compass. When one calls to mind this furniture in the local Masonic Lodge, he is reminded at once that an institution of strategic and commanding importance is in his community, and when one calls to mind the vast array of great men linked with this institution, his appreciation must be greatly magnified.

President Neff has called our attention to some of the most honored names ever bound up with the life of this commonwealth who were Masons, and men of world significance have been bound up with this institution and glorified it by their precepts and by their lives. To name only two, there was John Milton, who ranked with Homer and Virgil in his wonderful writings, and he turned aside, you will remember, from his important writings to hurl his Philippics in England when men were seeking to destroy liberty. John Milton, a Mason.

And to name only one name in this country, high over all, as long as men's hearts are capable of beating with admiration and with strange fervor of feeling for patriotism, their hearts will burn at the mention of this name, first in war, first in peace, and first in the hearts of his countrymen, the immortal George Washington. (Applause).

All of us must feel a keen indebtedness to the Grand Master of Texas in giving emphasis on his visitations in his official career to the teachings that Masonry in its precepts and principles is to be magnified every day. We are profoundly grateful to him that he has let us remember with accentuated emphasis that the big business of life

*"What makes a city men can love?
Not things that charm the outward sense,
Nor gross display of opulence,
But right which wrong cannot remove,
And truth that faces civic fraud
And smites it in the name of God.*

*"This is the city that shall stand
And light upon the nation's hill,
A voice that evil cannot still,
A source of blessing to the land,
Its strength not brick, nor stone, nor wood,
But justice, love and brotherhood."*

I am happy to believe, my Brother Masons, that you are happy to magnify these great virtues, justice, love and brotherhood, in every Masonic Lodge throughout the vast domain of our beloved state.

We are of one mind, I must believe, that we are to keep before us all of the time the test of life, the test of earthly life, which test is the test of the right kind of service. That is the test of life, and that is the true aristocracy of life, the aristocracy of the right kind of services. That is our Grand Master's test of life. "By their fruits ye shall know them." A tree is known by its fruits. One ideal life which this world has seen is portrayed for us in the simple words, "He went about doing good." What the world wants and prays for is the coming of men who will go up and down the land continually doing good.

The wrongs of the world cannot be righted except by the right kind of service. Its injustices cannot be corrected, its grievances cannot be redressed, except by the right kind of service. It is by service, my brother men, that men must vindicate their faith in each and every realm, in the social realm, in the realms of business and professional life, in the realms of political and governmental life, in the realms of educational, and moral, and religious life. It is by service that men must vindicate their faith, for faith, you will agree, is more than a dogma. Faith is a passion; faith lives, faith achieves, faith arrives, faith is valuable in proportion as it arrives in services.

Great believers are always great doers. Witness Moses of the Old Testament, and Paul of the New Testament. Witness George Washington, and Robert E. Lee, and Sam Houston, and a vast galaxy of names we could all pass in review before us, each illustrating the great truth that a great believer is always a great doer.

Jesus, the Master of men, never gave a little answer to a big question. For example, one day a very clever

*"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;*

*"For tho' from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."*

I repeat that when Tennyson wrote those simple lines, he did more to build an enduring and worthy civilization than if he had built and set afloat thousands, ten thousands, of the greatest ocean liners that ever plowed the seas.

We are to keep before us all of the while that the supreme asset of a country is her people, and the supreme thing about a people is their spirit. Spirit oxygenizes all life. The difference between countries is largely a difference in spirit; the difference between institutions right there is a difference in spirit; the difference between man and man is often right there a difference in spirit. What a difference when one man, with the right spirit, summons the people all the time to march under the right standards and be true to the right ideals, when compared to the man of an utterly different spirit!

One of our American poets went to a banquet one evening, and the toastmaster said to him on his arrival: "I am going to ask you to respond to the toast, 'What Makes a City Great and Strong'," and the poet demurred and said, "Why, I am no speaker at all." "But you must speak this evening," insisted the toastmaster, but still he demurred, saying to the toastmaster, "All I can do is write a little poetry, and that wouldn't fit on an occasion like this." The toastmaster said, "Yes, it will; write your poetry and be ready in about an hour," so the poet got behind the door and wrote this little poem:

*"What makes a city great and strong?
Not architecture's graceful strength,
Nor factories' extended length,
But men who see the civic wrong
And give their lives to make it right,
And turn the darkness into light.*

*"What makes a city full of power?
Not wealth displayed nor titled fame,
Nor fashion's lavishly bestowed claim,
But women, rich in virtues tower,
Whose homes, though humble, still are great
Because of service to the state.*

might makes right, and that plunges the world into woes too deep for words, too horrible to be assuaged by tears.

And then there is another standard men continued to follow, namely the financial standard of greatness. Certainly I would not, as a moral and religious teacher, utter one careless word concerning property. Indeed, I dare to say, as a religious teacher, that men who can make property, ought to make it, by the right means, certainly, always, and to be employed for the right objectives always. Men who can amass material goods are exhorted to do so, if by the right methods and to be applied to the right ends, while they gain it and after it is gained, but the money standard is not the chief standard at all.

*"Ill fares the land
The hastening ills a prey,
Where wealth accumulates,
And men decay."*

And then there is another standard, by far higher than either of these I have named, another standard of greatness, namely the intellectual standard, and it is a very high standard. Knowledge is power anywhere and everywhere. The man who knows has the advantage over the man who doesn't know, but the intellectual standard is not the chief standard. The sure foundations of a country are not laid in ignorance, but in knowledge, but there is something far deeper and higher than knowledge, and that is character.

One man with a character like that of George Washington can stabilize a whole nation. Character is high over all. Think of a man without an army, or without any money, putting his pen to paper and inspiring uncounted millions. For example, William Shakespeare and John Bunyan.

But we have not reached the highest standard of greatness yet. What is that highest standard of greatness? The Master of men tells us. "He who would be the chiefest man among you shall be the servant of all." This reverses the ideas held among men as to the chief standard of greatness. "If anyone would be the greatest man among you, let him," says the Master of men, "be the servant of all his fellows." Today and all of the days, everywhere, and to the end of eternity, this completely reverses the human standard.

Men have had the idea that to dominate, to rule over, was the great standard. The four mightiest rulers of the past, that the world has ever known, dictators, blood thirsty, were men of that type. One thinks of them at once.

man asked Jesus, when the Master was here in the flesh. "Who is my neighbor?" Jesus had said, "The law, the complete summation of the law, is that one shall love God with all his heart, soul, mind and strength, and love his neighbor as himself." His questioner said, the clever questioner, a lawyer, for such he was, "Who is my neighbor?" And then Jesus told that parable of the good Samaritan, which for height and depth, and length, and breadth, continues to startle and challenge the world. "Your neighbor," said Jesus, "is any man on earth who needs you. Maybe he lives next door to you, in your community, or is the most distantly removed man in your community from you, or the most distantly removed man in your state or nation. Maybe he is not of your race even, or of your calling, or of your creed, or of your country. Verily, wherever in all the world there is anybody who needs you, he is your neighbor. Get to him and voice your neighborliness in the very best way you can, and to the end of the day."

Now, that conception of life, my brother men, pushes back our small parochialisms and provincialisms, our narrow horizons, and lifts us up to great planes. Following that sort of standard means to make citizens far reaching in vision and in serviceableness. Jesus reversed all of the standards of men when He came, and they talked about the great man. The great man! Who is he? Whence comes he? What does he do? The great man! Jesus reversed all of the standards, when you come to answer that question. There have been different standards of greatness uplifted by men always, and Jesus reverses them.

There is a standard of physical power. In response to that standard, men exalt Hercules above all. Men ascribe to the doctrine of might makes right, and that doctrine has plunged the world into woes too deep for tears, and this very hour is dragging great sections of the world into blood-soaked shambles, and is seeking, by the most specious and horrible propaganda, to menace civilization to the ends of the earth. That standard cannot survive. Wisdom has failed us all, if we do not set ourselves, with all wisdom and devotion and fidelity, to bring to an end once and for all that horrible holocaust of war. That standard can not prevail. It is the high business of life, not to destroy life but to conserve it, to save it. That standard must pass. It has obtained, and one is amazed at its recurredness in the recent years again. One is astonished by it all, more than he is astonished by any other phenomenon appearing in the world in recent years. Men through the generations have followed the standard that

squalor and wretchedness as it was, and put into the little half-opened window food for the old miser, to protect him from starvation. One morning they went to his shanty, and he didn't answer. They knocked loudly, and there was no reply, so they advised the police authorities, who opened the door by force and found the old man dead, on his rags, and they found more than that; they found something over \$4,000,000 in gold, and bank stocks, and government bonds. Now, of what value to the world is a life like that? He is a cumberer of the ground he is taking up, space to which he is not entitled at all.

A man can invest his life like that, or a man can go to the opposite extreme and invest his life as a prodigal, like the son of a father, which father was many times a millionaire, and this was the only child, pampered and coddled to his ruin. One evening he had around him a great company of his young men friends, and gave them a banquet in the club house hard by the city gate, and he kept reminding them over the tables that evening, "When this dinner is over, I am going to give you men the thrill of your lives." They wondered what was coming, without dreaming what it was. When the dinner was over, he had the band lead the way, and he followed, and he went out to a foot-bridge over a swift, rushing stream, and at that foot-bridge, he turned back to his guests saying, "That sensation I promised you is coming off now," and with a wild shriek he flung himself into the gurgling waters below, a suicide right before their eyes.

A man can take seventy years, and waste his life, or he can do it in one hour, like the young man did. The principle is the same.

What is the meaning and mission of life? Every man is a trustee, every man is invested with powers of trusteeship, of stewardship, and these are to be held in high responsibility, holding them for the welfare of humanity. The great regulative principle of human life is this principle of stewardship, and to forget that is to forget the meaning and the mission of life, to forget just that.

Now, we are agreed, I must believe, that we have come or are coming to the most testing days ever faced by civilization. We seem today to be at the very watershed of all history. Damastecles had a way of saying he could not sleep at night for thinking of Marathon. Pray what was Marathon compared to the day with which we have come? John C. Calhoun began his greatest speech in the Congress of the United States by saying: "Gentlemen, let me beg of you to lift up your eyes one time to the level of conditions that face the day today." Pray, what were

Alexander the Great. When he had conquered the world, he wept that there were no more worlds for him to conquer, and yet fire was set to the city, and he set it, and burned to death in the fire set by his own hands.

Hannibal. Hannibal, who murdered men on such a wholesale scale that the historian tells us that he took three bushels of rings from the fingers of the men he had murdered. Three bushels of them! And yet he died later by poison administered by himself.

Cicero, who conquered and ruled over 800 cities, was murdered by his own men.

And Napoleon, who ruled over all of Europe, was sent away to die in lonely banishment on a far-off island.

But there came and comes among men one who moves quietly among men, and his whole attitude toward them is, "What can I do for you?" I didn't come to be ministered unto; I came to minister, and in the end, to give my life a ransom for the people. What can I do for you?" And yet with that standard, He is swaying the highest, and the strongest, and the best of earth to His banner, and more and more that standard is bound to prevail.

When Paul said, "I am debtor to all people," he stated the greater life's principle for every man of us. "I am debtor to all men." I owe myself to the world. I owe myself to this company of men gathered in this significant hall. I owe myself to the State of Texas and to America, and to the world, all of it, to the last limit of my power, my brain, my body, and my life, to serve the world. That is why I am left here a little while in the world. That is why I am not in my grave now. That is why you are left here.

Horace Bushnell was right in his greatest address to America over 100 years ago, when he said, "Every man's life is a plan of God's, be he lawyer, or doctor, or editor, or teacher, or banker, or farmer, or oil man, or whoever he may be. Every man's life is a plan of God."

How shall we invest our lives? How shall we expend these lives? How shall we pay this debt of trusteeship to humanity? There are three ways whereby man may invest his life. He may invest it as a miser, and men do invest their lives, alas, again and again in that ruinous way. A man can be a miser not simply with his money, his material property, but he may be a miser with his brains, with his education, with his power of organization. He can hoard it, and focus it, and apply it all for himself.

There died in the East a while ago an old man who was supposed to be an utter pauper. Kindly women went to his little poverty-marked shanty, all covered with

tution for human society. It is the ultimate basis for human society. It is the citadel both for church and state. All will go well if we have the right sort of homes, and every man should be at his best in his own home. Nothing can atone for malfeasance if a man doesn't live at his best in his own home and with his own family.

And then there is the second institution definitely appointed, namely civil government, or state. The powers that be are ordained of government. Every man should be the best citizen possible. Every man should give attention, rapt, and considerate, and thoughtful, and patriotic attention, to his own country, to his own faith, to his own nation. Every man should be a true patriot, and voice it in every worthy way, wherever he goes. Every man should be that. Yes, every man should be that, and a renaissance of general patriotism may well be magnified now in these epochal days that are on the world that make us wonder every night when we rest our heads upon our couches that we will read in the morning paper.

There was a saying that went abroad a while back by a man and he challenged us by a pungent saying no little. His saying was, "America is afflicted with bad citizenship of good men." That seems utterly impossible, doesn't it? No, it isn't. "America," he said, "is afflicted with the bad citizenship of good men," and he went on to explain that many men are very kindly in their homes, deferential husbands and considerate fathers, kindly in their homes, and see after right standards and the highest welfare of their homes, and they are kindly in their relations to their neighbors, community-minded and public-spirited, and charitable in their behavior, and yet give no heed, no thought, to the body politic, to the country to their land, and, my Brethren, his statement holds good. This country is afflicted to an alarming degree with the bad citizenship of good men.

Did you ever stand before Ben Hill's statue yonder in Atlanta? I love to go every time I am there. Great Ben Hill, one of the South's greatest statesmen. There is his statue, and on the base of it is the inscription, "Who saves his country saves all things, saves himself, and all things saved do bless him. Who lets his country die, lets all things die; dies himself ignobly, and all things dying curse him."

The hour is on when every man of us ought to be the most considerate, and thoughtful, and cooperative, and helpful citizen possible for us to be in our community and our state and in our nation.

And then there is the other organized matter, or the Christian religion. Old Carlisle was right when he said,

the conditions that faced the men in the world of that day, compared to the day to which we have come?

The French Revolution marked a great political change; the Renaissance marked an intellectual change; the Reformation marked a great religious change. All of these changes, changes political and governmental, changes financial and economic, changes civic, and national and international, changes social and educational, changes moral and religious, these changes are sweeping the world now, as ocean currents sweep the seas.

If ever there was a time when men, all men, every man, should live at his highest and best in countenance with the law of God, and for the highest will of his brother man, that time is now. It is a crime any time for a man to be a small man, small in spirit, small in body, in spirit, selfish in spirit, but is ten-fold a crime, one hundred-fold a crime, for a man in such destiny-determining days as these that confront us to be an unworthy man. One of the old Hebrew prophets had for the saying of the people, "Woe to thee without land when thy king is a child," and the meaning of that old proverb is immediately evident. Woe to any country when its leaders are small men, ignoble, incapable, incompetent, unworthy!

I am speaking tonight to a great army of leaders. Every man in this Grand Lodge is a leader in his neighborhood. Woe, pity to him and the neighborhood in which he lives, unless his leadership is high, and noble, and unselfish and worthy.

Are we sons of Issachar? Far back yonder, the sons of Issachar, the Bible tells us, were men who had understanding of their times, and knew what Israel ought to do. Do we men have understanding of our times, and do we know what to do in such destiny-determining days as these through which we are passing? There are three institutions God points to that may well challenge every man's best. Three of them.

One of the old prophets is pictured in the Old Testament as seeking for a man, and when the inquiry as to the occasion for such a quest for a man was known, he was seeking for a man to stand in the gap and avert a crisis he saw coming to his people. That is the great need all of the time, for men to stand in the gaps of life and avert crises that come easily from all quarters.

I repeat. There are three institutions that ought to have every man's best, and those institutions are the home, civil government and religion. These ought to have every man's best, and these are definitely appointed.

There is, first of all, the home. It is God's first insti-

MEMORANDUM

1. The purpose of this memorandum is to provide a summary of the information received from the various sources regarding the activities of the group during the past year.

2. The information was obtained from the following sources: (a) the reports of the members of the group; (b) the reports of the various committees; and (c) the reports of the various departments.

3. The information received from the members of the group indicates that the group has been very active during the past year. The various committees have also been very active, and the various departments have also been very active.

4. The information received from the various sources indicates that the group has been very successful in its activities during the past year. The various committees have also been very successful, and the various departments have also been very successful.

5. The information received from the various sources indicates that the group has been very active during the past year. The various committees have also been very active, and the various departments have also been very active.

6. The information received from the various sources indicates that the group has been very successful in its activities during the past year. The various committees have also been very successful, and the various departments have also been very successful.

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8. The information received from the various sources indicates that the group has been very successful in its activities during the past year. The various committees have also been very successful, and the various departments have also been very successful.

9. The information received from the various sources indicates that the group has been very active during the past year. The various committees have also been very active, and the various departments have also been very active.

10. The information received from the various sources indicates that the group has been very successful in its activities during the past year. The various committees have also been very successful, and the various departments have also been very successful.

"Religion is the determining factor of any and every civilization, and every man should see to it that he bows reverently and trustfully toward Him who is Lord over all, and blessed for ever more, offers his life primarily and transcendently in harmony with that righteous and perfect will of our divine Master and Savior."

Every man's life should be thus ordered before God. Every man's life should be thus ordered before God now. In an hour like this, it should be a dedication, a rededication hour for every man of us, a rededication hour for every man of us.

Pericles, that great orator at Athens long ago, used to take the young men out with him to the graves of their beloved and mighty dead, and he would recite their mighty deeds, their valorous behavior, and there by those graves pledged them anew to the highest things in the lives yet before them to be lived.

An occasion like this is an occasion suitable for a rededication, a redevotement, a recommitment of us all to say today we will live at our best, at our highest and best, for the glory of God and for the highest welfare of humanity.

An hour like this is an hour when we meet to sing with Kipling, "We can make good the loss, except the loss of turning back," or sing with Tennyson, when he sang about the glory of going on, or sing with Rupert Brooke back yonder, that perfect young man in the last war, who stole away to Gallipoli, saying to his friends, "Now God be thanked who hath matched us with this hour," or of saying with Dan Crawford in a great hour of his life, "Hats off to the past; coats off to the future," or of saying, and saying it more earnestly than our fathers, used to sing it, those exquisite lines of Whittier when he sang:

*"Our fathers to their graves have gone
Their strife is past, their triumphs won;
But bigger tasks we had the race
That comes to take their honored place;
A moral welfare with the crime
And folly of an evil time.
So let it be in God's own sight
We will gird us for our coming fight.
And strong in the world's cause is ours
In conflict with unholy powers.
We will grasp the weapons God has given
Of light, and truth, and love of Heaven."*

(Much applause, as all of the Brethren assembled rose in token of their great appreciation of the wonderful address to which they had just listened.)

PART THREE
STATION 1, 10-10

PART THREE

Statistical Tables

TABLE 1—Consolidated Table of Masonry in the United States and Associated Organizations.

TABLE 2—Synopsis of Membership of World-Wide Masonry: (1) Masonry Recognized by North Carolina; (2) Masonry Not Recognized by North Carolina

TABLE 3—Percentage of Net Loss Grand Lodges

TABLE 4—Percentage of Suspensions Grand Lodges

TABLE 5—Percentage of Raisings Grand Lodges

TABLE 6—Mortality Table Grand Lodges

TABLE 7—Average Number of Members Per Lodge

TABLE 8—Percentage of Master Masons that are Royal Arch Masons

TABLE 9—Percentage of Master Masons that are 32° Scottish Rite Masons

TABLE 10—Percentage of Royal Arch Masons that are Royal and Select Masters

TABLE 11—Percentage of Knights Templar to Royal Arch Masons

TABLE 12—Mortality Table Royal Arch Masons

TABLE 13—Percentage of Master Masons that are Knights Templar

TABLE 14—Mortality Table Knights Templar

TABLE 15—Percentage of Master Masons that are Shriners

TABLE 16—Percentage Relation Eastern Stars to Masons

TABLE 17—Canadian Statistics

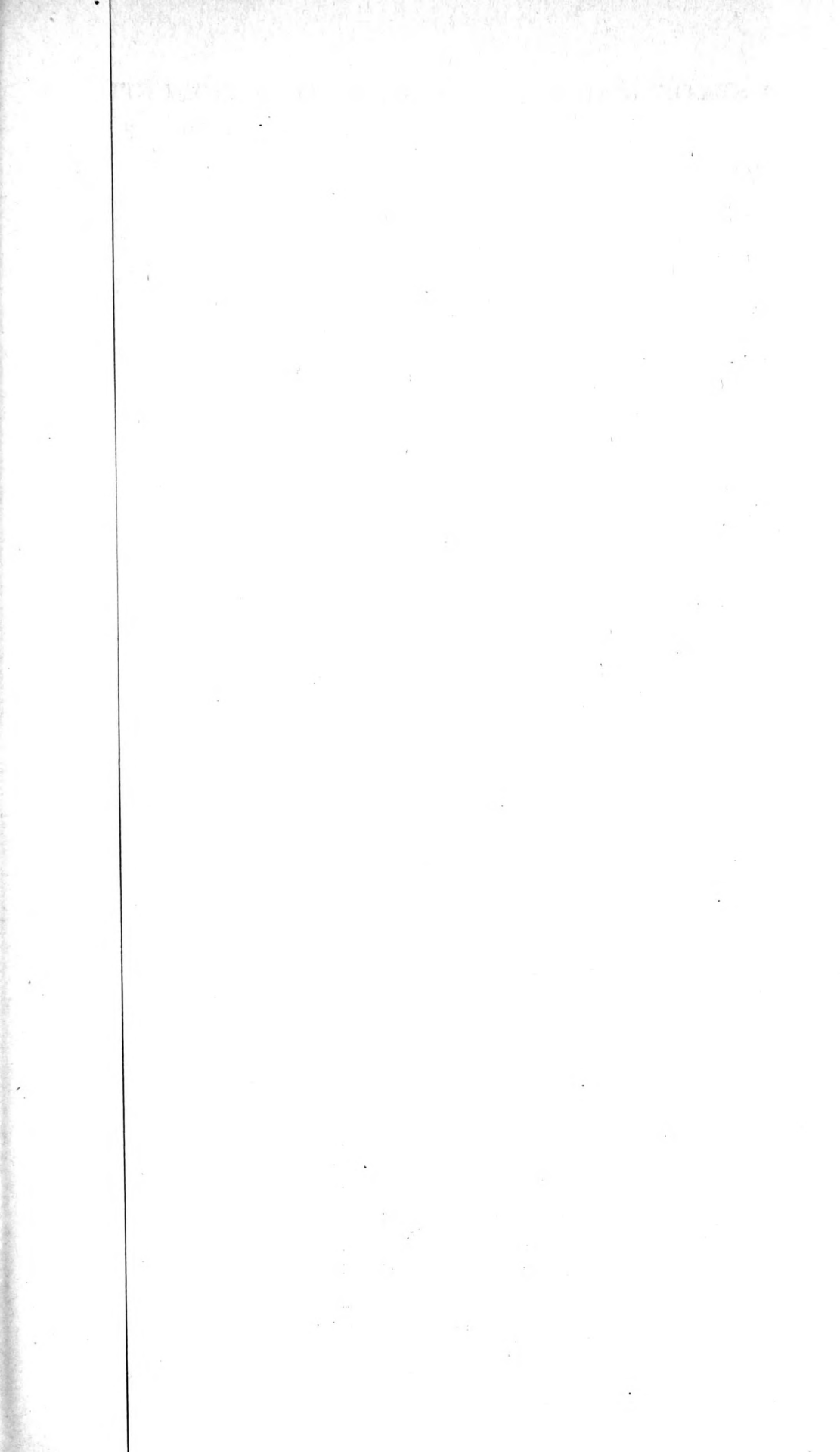


TABLE 4—PERCENTAGE OF SUSPENSIONS—
GRAND LODGES

Rank:		Rank:	
1. South Carolina -----	12.61	25. Washington -----	2.275
2. Arkansas -----	7.177	26. Arizona -----	2.243
3. Alabama -----	7.145	27. Maryland -----	2.229
4. Rhode Island -----	6.846	28. New Jersey -----	2.152
5. Mississippi -----	6.173	29. Ohio -----	2.089
6. Oklahoma -----	5.456	30. Delaware -----	2.011
7. Texas -----	5.065	31. Maine -----	1.964
8. Louisiana -----	4.402	32. Dist. of Columbia ---	1.960
9. Georgia -----	3.867	33. Montana -----	1.920
10. Florida -----	3.785	34. Iowa -----	1.884
11. Kentucky -----	3.651	35. Wisconsin -----	1.818
12. North Carolina -----	3.233	36. Massachusetts -----	1.731
13. New Mexico -----	3.198	37. Virginia -----	1.655
14. South Dakota -----	3.001	38. Idaho -----	1.636
15. Tennessee -----	2.867	39. Wyoming -----	1.627
16. Kansas -----	2.763	40. Indiana -----	1.612
17. Nebraska -----	2.735	41. Utah -----	1.521
18. North Dakota -----	2.734	42. Minnesota -----	1.476
19. Illinois -----	2.702	43. California -----	1.443
20. Missouri -----	2.594	44. Pennsylvania -----	1.308
21. Oregon -----	2.489	45. Vermont -----	1.228
22. Michigan -----	2.461	46. New Hampshire -----	1.211
U. S. TOTAL -----	2.419	47. Delaware -----	1.143
23. Colorado -----	2.413	48. Nevada -----	.8946
24. West Virginia -----	2.364	49. New York -----	.2974

TABLE 2—SYNOPSIS OF STATUS OF WORLD-WIDE MASONRY

(1) Masonry Recognized by North Carolina:

(a) English speaking:

The United States—Forty-nine Grand Lodges
The Philippine Islands
Canada—Eight Grand Lodges
The British Isles—Three Grand Lodges
Australia—Seven Grand Lodges
Mexico—York

(b) Non-English speaking:

Mexico—Nine Grand Lodges
Del Pacifico, Sonora
Mexico, Valle de
Gran Logia Benito Juarez, Torreon, Coah.
Gran Logia Ind. Cosmos, Chihuahua, Chih.
Gran Logia del Estado de Chiapas, Tapachula, Chis.
Gran Logia, del Estado do Nuevo Leon, Monterey, N. L.
Gran Logia El Potosi, San Luis Potosi, S. L. P.
Gran Logia Unida Mexicana, Veracruz, Ver.
Gran Logia Oriental Peninsular, Merida, Yucatan.

Chile, Grand Lodge	El Salvador: G. L. Cuscatlan
Cuba, Grand Lodge Isla de	Honduras
Costa Rica	Nicaragua
Panama	Porto Rico
Venezuela, U. S. of	Santo Domingo (Prov. Rec.)
Uruguay	Brazil:
Paraguay	Amazonas E. Acre
Argentine Republic	Bahia
Colombia:	Pernambuco
Barranquilla	Rio de Janeiro
Bogota	Sao Paulo
Cartagena	Parahyba
Guatemala	Minas Geraes
Peru	Para
Ecuador	Ceara
	Rio Grande Do Sul

(c) Africa:

Egypt: National Grand Lodge

(d) Europe:

Sweden
Switzerland

Estimated Total Membership.....3,500,000

SYNOPSIS OF MEMBERSHIP OF WORLD-WIDE MASONRY

(2) Masonry Not Recognized by North Carolina:

A—EUROPE: All Suppressed

B—ASIA:

Palestine—Syria

C—AFRICA:

Liberia

D—THE AMERICAS:

South America:

Brazil: Grand Orient

West Indies:

Haiti: Grand Orient

TABLE 6—MORTALITY TABLE—GRAND LODGES

Rank:		Rank:	
1. Rhode Island -----	22.96	25. Michigan -----	17.62
2. Maine -----	22.52	26. Idaho -----	17.59
3. New Hampshire -----	22.22	27. Kansas -----	17.52
4. Georgia -----	21.24	28. Virginia -----	17.42
5. Vermont -----	21.21	29. Louisiana -----	17.40
6. Pennsylvania -----	21.02	30. Arkansas -----	17.12
7. New York -----	21.01	31. South Carolina -----	17.03
8. Massachusetts -----	20.52	32. Indiana -----	16.92
9. Alabama -----	20.33	32. North Dakota -----	16.92
10. Iowa -----	19.85	34. Mississippi -----	16.91
11. Connecticut -----	19.51	35. Minnesota -----	16.74
12. Nevada -----	19.49	36. California -----	16.68
13. Dist. of Columbia -----	19.10	37. South Dakota -----	16.57
14. Washington -----	18.82	38. Wisconsin -----	16.53
U. S. TOTAL -----	18.54	39. Florida -----	16.35
15. Maryland -----	18.44	40. North Carolina -----	16.09
16. Illinois -----	18.42	40. Oklahoma -----	16.09
17. Colorado -----	18.41	42. West Virginia -----	16.08
18. Kentucky -----	18.35	43. Nebraska -----	15.97
19. Oregon -----	18.27	44. New Mexico -----	15.82
20. Missouri -----	17.98	45. Texas -----	15.62
21. Tennessee -----	17.80	46. Utah -----	15.59
22. New Jersey -----	17.79	47. Arizona -----	15.07
23. Ohio -----	17.74	48. Wyoming -----	13.06
24. Montana -----	17.63	49. Delaware -----	11.43

TABLE 5—PERCENTAGE OF RAISINGS—GRAND LODGES

Rank:		Rank:	
1. South Carolina -----	4.582	26. Virginia -----	2.349
2. Arkansas -----	4.146	U. S. TOTAL -----	2.327
3. Texas -----	3.931	27. Vermont -----	2.267
4. Kentucky -----	3.807	28. Washington -----	2.243
5. Nevada -----	3.610	29. South Dakota -----	2.242
6. New Mexico -----	3.531	30. Colorado -----	2.232
7. Mississippi -----	3.519	31. Oklahoma -----	2.223
8. Tennessee -----	3.466	32. Dist. of Columbia ----	2.180
9. Louisiana -----	3.437	33. Utah -----	2.147
10. Idaho -----	3.182	34. Nebraska -----	2.132
11. Florida -----	3.065	35. Maine -----	2.095
12. Alabama -----	2.938	36. Kansas -----	2.062
13. Georgia -----	2.899	37. New York -----	2.050
14. Wyoming -----	2.780	38. North Dakota -----	2.030
15. North Carolina -----	2.765	39. Wisconsin -----	1.965
16. Montana -----	2.634	40. Missouri -----	1.957
17. Iowa -----	2.588	41. Connecticut -----	1.922
18. Indiana -----	2.546	42. Maryland -----	1.756
19. West Virginia -----	2.536	43. Delaware -----	1.704
20. Arizona -----	2.518	44. Minnesota -----	1.687
21. Oregon -----	2.501	45. Illinois -----	1.674
22. Ohio -----	2.477	46. New Jersey -----	1.645
23. Michigan -----	2.474	47. Pennsylvania -----	1.627
24. New Hampshire -----	2.400	48. Massachusetts -----	1.496
25. California -----	2.373	49. Rhode Island -----	1.441

TABLE 8—PERCENTAGE OF MASTER MASONS THAT ARE
ROYAL ARCH MASONS

Rank:		Rank:	
1. Rhode Island -----	52.35	25. North Dakota -----	18.30
2. Wisconsin -----	32.36	26. Colorado -----	18.28
3. Maine -----	31.52	27. Illinois -----	18.27
4. Connecticut -----	31.33	28. South Dakota -----	18.02
5. Virginia -----	26.87	29. Kentucky -----	17.41
6. Ohio -----	26.49	30. Nevada -----	17.32
7. New Hampshire -----	26.28	31. Kansas -----	16.94
8. Utah -----	25.58	32. Iowa -----	16.60
9. West Virginia -----	25.28	33. Missouri -----	16.44
10. Delaware -----	24.17	34. Montana -----	15.84
11. Massachusetts -----	23.85	35. Georgia -----	15.16
12. Vermont -----	23.24	36. Nebraska -----	15.08
13. Minnesota -----	22.26	37. Florida -----	14.56
14. Dist. of Columbia -----	21.41	38. Tennessee -----	14.47
15. Pennsylvania -----	21.21	39. Arizona -----	14.43
16. Wyoming -----	21.05	40. New York -----	14.32
17. New Mexico -----	21.04	41. Washington -----	14.07
18. Oregon -----	21.00	42. California -----	13.90
19. Texas -----	20.90	43. Mississippi -----	13.77
20. Michigan -----	20.84	44. New Jersey -----	13.17
21. Idaho -----	20.53	45. Oklahoma -----	12.21
22. Maryland -----	19.98	46. Alabama -----	12.20
UNITED STATES --	19.43	47. Arkansas -----	11.77
23. Indiana -----	19.42	48. North Carolina -----	11.67
24. Louisiana -----	18.93	49. South Carolina -----	8.14

TABLE 7—AVERAGE NUMBER OF MEMBERS PER LODGE

Rank:		Rank:	
1. Dist. of Columbia	426	25. Arizona	140
2. Rhode Island	337	25. Oregon	140
3. Pennsylvania	304	27. Missouri	139
4. Massachusetts	300	28. Kansas	137
5. Ohio	277	29. Montana	131
6. Connecticut	270	30. Iowa	123
7. New Jersey	267	31. Nevada	120
8. Maryland	243	32. Virginia	117
9. New York	241	33. New Mexico	111
10. Delaware	235	34. Idaho	110
11. California	217	35. Nebraska	108
11. Michigan	217	35. Oklahoma	108
13. Indiana	195	37. Texas	105
14. Illinois	194	38. Tennessee	92
15. West Virginia	176	39. Florida	90
16. Colorado	174	40. North Dakota	88
17. Utah	172	41. Louisiana	84
18. Maine	171	41. South Dakota	84
19. Wisconsin	167	43. Kentucky	83
20. New Hampshire	160	44. Georgia	80
21. Minnesota	159	45. North Carolina	77
21. Vermont	159	46. Mississippi	68
UNITED STATES	158	47. South Carolina	65
23. Wyoming	156	48. Alabama	64
24. Washington	147	49. Arkansas	56

TABLE 10—PERCENTAGE OF ROYAL ARCH MASONS
THAT ARE ROYAL AND SELECT MASTERS

Rank:		Rank:	
1. Texas -----	89.84	25. California -----	28.91
2. South Carolina -----	73.75	26. North Dakota -----	27.37
3. Connecticut -----	70.53	27. Idaho -----	26.04
4. Ohio -----	57.63	28. Missouri -----	25.79
5. Mississippi -----	56.21	29. Kansas -----	25.69
6. Indiana -----	54.70	30. Arkansas -----	25.68
7. Nevada -----	54.61	31. Alabama -----	25.65
8. New Hampshire -----	50.70	32. Florida -----	25.35
9. Rhode Island -----	49.90	33. Tennessee -----	24.22
10. Maryland -----	46.87	34. Oregon -----	23.67
11. Utah -----	44.41	35. Kentucky -----	22.59
12. Arizona -----	44.33	36. Dist. of Columbia ---	22.19
13. Maine -----	40.29	37. Pennsylvania -----	21.67
14. Oklahoma -----	36.83	38. Montana -----	21.48
15. Nebraska -----	36.81	39. Michigan -----	21.10
UNITED STATES -----	34.00	40. New Mexico -----	20.51
16. Massachusetts -----	32.66	41. Louisiana -----	20.05
17. Wisconsin -----	31.92	42. South Dakota -----	19.55
18. North Carolina -----	30.81	43. New York -----	18.32
19. Vermont -----	30.56	44. New Jersey -----	17.62
20. Washington -----	29.88	45. Virginia -----	
21. Colorado -----	29.66	46. Minnesota -----	15.54
22. Iowa -----	29.61	47. West Virginia -----	
23. Georgia -----	29.19	48. Delaware -----	13.70
24. Illinois -----	29.13	49. Wyoming -----	8.764

TABLE 9—PERCENTAGE OF MASTER MASONS THAT ARE
32° SCOTTISH RITE MASONS

Rank:		Rank:	
1. Pennsylvania -----	35.2	25. Texas -----	14.1
2. Delaware -----	29.7	26. Oregon -----	14.0
3. New Mexico -----	28.9	27. Iowa -----	13.7
4. Utah -----	27.5	28. North Dakota -----	13.6
5. Nevada -----	26.9	29. Indiana -----	13.3
6. Arizona -----	26.5	30. Illinois -----	12.9
7. Oklahoma -----	22.4	31. Michigan -----	11.8
8. Kansas -----	21.9	31. Wisconsin -----	11.8
9. South Dakota -----	19.6	33. Missouri -----	11.6
10. New Jersey -----	17.4	34. Rhode Island -----	11.4
11. Louisiana -----	17.1	35. Tennessee -----	11.0
11. West Virginia -----	17.1	36. North Carolina -----	10.8
13. Florida -----	17.0	37. Dist. of Columbia -----	10.7
14. California -----	16.8	38. Mississippi -----	10.0
14. Nebraska -----	16.8	38. Virginia -----	10.0
16. Colorado -----	16.7	40. Maine -----	9.3
17. Idaho -----	16.5	41. Maryland -----	9.0
18. Minnesota -----	16.3	42. New York -----	8.6
19. New Hampshire -----	16.2	43. Alabama -----	8.2
20. Wyoming -----	16.1	44. Georgia -----	7.8
21. Ohio -----	16.0	45. Connecticut -----	7.3
22. Washington -----	15.2	46. Massachusetts -----	7.2
23. Arkansas -----	14.7	47. Vermont -----	6.7
UNITED STATES -----	14.7	48. Kentucky -----	5.6
24. Montana -----	14.5	49. South Carolina -----	4.4

TABLE 16—PERCENTAGE RELATION, EASTERN STAR TO
MASONS

Rank:		Rank:	
1. South Dakota	101.6	26. Vermont	66.2
2. Iowa	96.9	27. Michigan	65.8
3. Nebraska	94.9	28. New Jersey	65.6
4. Arizona	93.4	29. Ohio	64.9
4. Nevada	93.4	UNITED STATES	63.4
6. New Mexico	93.2	30. Louisiana	60.3
7. Oregon	93.1	31. Utah	58.0
8. Wisconsin	91.3	32. Texas	54.8
9. Montana	90.9	33. Dist. of Columbia	52.6
10. Washington	89.7	34. West Virginia	50.8
11. Kansas	89.4	35. Tennessee	48.9
12. Minnesota	87.9	36. Rhode Island	47.9
13. New Hampshire	86.8	37. Massachusetts	47.7
14. Maine	84.4	38. New York	46.8
15. Wyoming	84.3	39. Pennsylvania	45.3
16. Idaho	83.9	40. Arkansas	43.1
17. North Dakota	77.9	41. Kentucky	41.1
18. California	76.6	41. Maryland	41.1
19. Indiana	72.4	43. Mississippi	40.5
20. Colorado	71.4	44. Alabama	33.9
21. Oklahoma	70.9	45. Delaware	30.7
22. Connecticut	70.3	46. Virginia	25.1
23. Illinois	70.1	47. South Carolina	22.9
24. Florida	69.9	48. North Carolina	22.4
25. Missouri	69.0	49. Georgia	19.1

TABLE 11—PERCENTAGE KNIGHTS TEMPLAR TO
ROYAL ARCH MASONS

Rank:

1. New Mexico -----	79.10
2. Utah -----	69.67
3. Florida -----	69.12
4. North Carolina -----	68.26
5. Alabama -----	67.58
6. Kansas -----	67.31
7. Pennsylvania -----	67.16
8. Wyoming -----	64.70
9. South Carolina -----	64.14
10. South Dakota -----	63.64
11. Oklahoma -----	63.43
12. North Dakota -----	58.74
13. Arizona -----	58.60
14. Colorado -----	58.28
15. West Virginia -----	57.14
16. California -----	56.72
16. Washington -----	56.72
18. Idaho -----	55.19
19. Montana -----	55.16
20. Nevada -----	54.80
21. New Hampshire -----	53.85
22. Maryland -----	53.80
23. Iowa -----	53.53
24. Vermont -----	53.47
25. Mississippi -----	51.71

Rank:

26. Illinois -----	51.62
27. Kentucky -----	51.27
28. Missouri -----	50.68
29. Massachusetts -----	50.50
30. Nebraska -----	49.96
UNITED STATES --	49.88
31. Minnesota -----	49.62
32. Maine -----	48.42
33. New York -----	48.00
34. Texas -----	46.66
35. Oregon -----	46.42
36. Dist. of Columbia -----	45.66
37. Arkansas -----	44.65
38. Georgia -----	43.53
39. Ohio -----	43.38
40. Rhode Island -----	43.18
41. Wisconsin -----	41.88
42. Tennessee -----	40.19
43. Virginia -----	39.40
44. New Jersey -----	39.10
45. Michigan -----	38.91
46. Connecticut -----	38.27
47. Indiana -----	38.16
48. Delaware -----	37.82
49. Louisiana -----	28.63

TABLE 13—PERCENTAGE OF MASTER MASONS THAT ARE
KNIGHTS TEMPLAR

Rank:		Rank:	
1. Rhode Island	22.61	UNITED STATES ..	9.690
2. Utah	17.82	26. Nevada	9.489
3. New Mexico	16.64	27. Illinois	9.433
4. Maine	15.26	28. Delaware	9.142
5. West Virginia	14.44	29. Kentucky	8.928
6. Pennsylvania	14.25	30. Iowa	8.885
7. New Hampshire	14.15	31. Montana	8.738
8. Wyoming	13.62	32. Arizona	8.456
9. Wisconsin	13.51	33. Missouri	8.331
10. Vermont	12.43	34. Alabama	8.244
11. Massachusetts	12.05	35. Michigan	8.110
12. Connecticut	11.99	36. Washington	7.983
13. Ohio	11.49	37. North Carolina	7.966
14. South Dakota	11.47	38. California	7.884
15. Kansas	11.40	39. Oklahoma	7.744
16. Idaho	11.33	40. Nebraska	7.533
17. Minnesota	11.04	41. Indiana	7.409
18. Maryland	10.75	42. Mississippi	7.121
18. North Dakota	10.75	43. New York	6.876
20. Colorado	10.65	44. Georgia	6.601
21. Virginia	10.59	45. Tennessee	5.818
22. Florida	10.06	46. Louisiana	5.420
23. Dist. of Columbia ..	9.774	47. Arkansas	5.257
24. Texas	9.752	48. South Carolina	5.222
25. Oregon	9.748	49. New Jersey	5.151

TABLE 17—CANADIAN STATISTICS

GRAND LODGES Canada	Number of Lodges Shown by Latest Available Report	Number of Master Masons	Net Loss in Last Ma- sonic Year Reported (Gain Starred)	Number of Raisings	Number of Affiliations	Number of Demiasons	Number Master Ma- sons Suspended, Ex- cluded, Dropped, or Expelled Last Ma- sonic Year	No. Reinstatements Last Masonic Year Reported	Number Deaths of Master Masons
1. Alberta	156	10,816	82	319	130	227	260	90	153
2. British Columbia	118	13,438	125	367	161	253	206	41	234
3. Manitoba	104	10,278	131	207	129	159	193	40	155
4. New Brunswick	44	5,319	27	142	29	30	79	11	75
5. Nova Scotia	84	8,358	134	206	50	83	200	41	148
6. Ontario	569	93,842	1,620	1,879	521	1,013	1,700	288	1,538
7. Prince Edward Island	15	1,063	12	25	3	9	14	2	19
8. Quebec	93	13,868	128	349	44	130	189	31	233
9. Saskatchewan	198	12,243	124	295	142	233	231	64	134
TOTAL	1,381	169,225	2,383	3,789	1,209	2,137	3,072	608	2,689